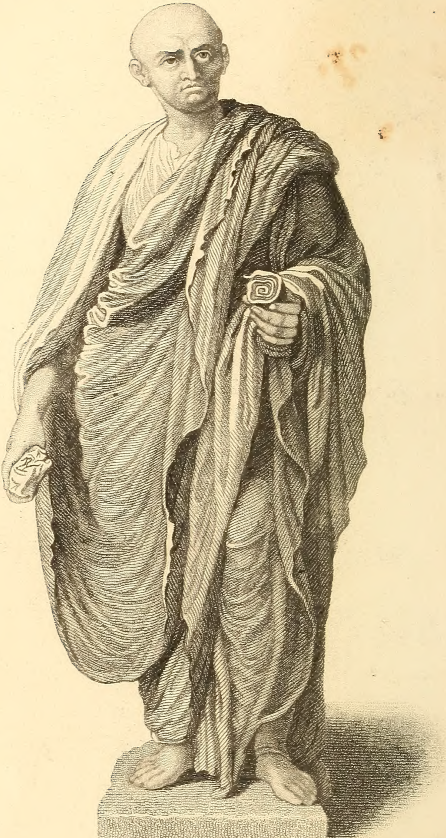


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CICERO'S

TUSCULAN DISPUTATIONS.

WITH

ENGLISH NOTES,

CRITICAL AND EXPLANATORY.

BY CHARLES ANTHON, LL.D.,

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TO THE

REV. FRANCIS H. VINTON, D.D.,

RECTOR OF GRACE CHURCH, BROOKLYN,

THE

ACCOMPLISHED SCHOLAR, THE FAITHFUL PASTOR, THE LEARNED AND ELOQUENT DIVINE,

THIS WORK

Is respectfully Dedicated.

PREFACE.

The present edition of the Tusculan Disputations is based upon that of Tischer, which forms part of the "Sammlung Griechischer und Lateinischer Schriftsteller," now in a course of publication at Leipsic, under the supervision of Drs. Haupt and Sauppe. The notes of Tischer, which are in German, have been translated by the Rev. R. B. Paul, late of Exeter College, Oxford, and published by Arnold in his "Selections from Cicero." Mr. Paul's translation has been taken as the basis of the present work, but has every where been carefully compared with the German original, and been divested by these means of numerous errors and oversights, which mar, in no small degree, the edition of Mr. Arnold. As Tischer's notes themselves, however, are merely, in a great degree, compiled and abridged from the commentaries of Wolf, Moser, Kühner, and others, they have been likewise compared with these last-mentioned sources, and rendered still more useful by numerous additions from the same. The editor has also interspersed occasional comments of his own, more particularly on matters relating to metre. The text is neither exclusively that of Kühner, nor of Tischer, but has been emended throughout in accordance with the opinions and suggestions of the best philologists, from the time of

Bentley to our own days. In short, every thing has been done to make the present volume a useful college text-book. Mr. Arnold thinks that the amount of Tischer's notes is very judiciously proportioned to the real wants of the student, an opinion not only correct in itself, but which, it is hoped, will find many advocates on this side of the Atlantic. For those who are afraid of extended commentaries, and who prefer that both student and instructor should grope together in edifying darkness, the present work is of course not intended.

The accuracy of the volume has been insured by the careful supervision of Professor Drisler, which is saying all that need be said on the subject.

C. A.

Columbia College, July, 1852.

INTRODUCTION.*

VERY little attention was paid by the ancient Romans to the cultivation of the arts and sciences until the middle of the second century before the Christian era, when three Athenian philosophers, Carneades an Academic, Critolaus a Peripatetic, and Diogenes a Stoic, availed themselves of the opportunity afforded by a political mission to Rome (B.C. 155) to deliver lectures in that city on the language and philosophy of Greece. These lectures, it is true, were brought to an abrupt conclusion, in consequence of the unexampled rapidity with which their public business was dispatched, through the jealous interference of Cato the Censor, and other citizens of the old school; but enough had been done among the younger Romans to create a taste which was mainly instrumental in bringing about a gradual revolution in the character and habits of the nation. In Scipio Africanus the Younger, his friend C. Lælius the Wise, Q. Ælius Tubero, Q. Mucius Scævola, and other young men of the noblest families, who had attended the lectures of the Athenian envoys, and were afterward on terms of the closest intimacy with the Stoic philosopher Panætius, the Romans witnessed the first example of friendly intercourse between their countrymen and the philosophers and learned men of Greece. Panætius was soon followed by Athenian philosophers of other schools, who either established themselves permanently, or were sojourners for a time at Rome. Of the various sects, the most popular among the Romans were the Stoic (in which the nobler spirits sought a refuge from the general corruption of manners which at that time pre-

* From Tischer.

vailed) and the Epicurean. In Cicero's time, the philosophy of the later Academy was taught at Rome by Philip of Larissa, and even the Peripatetic school had some followers among the most highly educated citizens. The most prominent among the disciples of the later Academic school (under Antiochus of Ascalon) were M. Brutus, the famous conspirator against Julius Cæsar, and M. Terentius Varro, a man of universal learning ; both contemporaries of Cicero. The Stoical system, on the other hand, was recommended to the Romans by the strictness with which M. Porcius Cato the Younger carried out its principles during his life and in his death. The most distinguished Epicureans at that period were T. Pomponius Atticus, the intimate friend of Cicero, C. Cassius, one of the assassins of Cæsar, L. Torquatus, and C. Velleius. The last two are introduced by Cicero, in his treatises on the Supreme Good, and on the Nature of the Gods, as exponents of the doctrine of Epicurus. Most of those whom we have mentioned were statesmen. It is a fact, that to their public speeches in this character we are indebted for whatever knowledge we possess of their philosophical tenets, for they contributed little or nothing directly to the dissemination of scientific knowledge, the teachers of philosophy at that period being almost without an exception natives of Greece, who employed, of course, their own language in their lectures and treatises. The first publication of philosophical works in Latin was undertaken by two Epicureans, C. Amafinius (or Amafanius) and Rabirius, of whom Cicero (Tusc., i., 3, 6 ; ii., 3, 7, 8 ; iv., 3, 6, 7), because they *were* Epicureans, speaks much more slightingly than they deserve, for, however meagre these first essays may have been, they were of no small importance in those days, as the means by which the treasures of Greek philosophy were rendered accessible to the people in general. The doctrine of Epicurus has also been explained with considerable elegance and poetical skill by T. Lucretius Carus, in his didactic poem (*de Rerum Natura*), which

is still extant. Cicero, therefore, is incorrect in saying that, until his time, philosophy had never been exhibited in an ornamental dress by any Latin writer; although we can not gainsay the remarkable fact, that while not a vestige exists of earlier or contemporary prose writings in the Latin language, Cicero, after a lapse of nineteen centuries, continues to be our instructor in philosophy.

M. TULLIUS CICERO was distinguished as an orator, a statesman, and a philosopher; but the talent most peculiarly his own was his eloquence, to the possession of which we may attribute, in a great measure, the reputation which he enjoyed as a politician and a philosophical writer. The qualities with which Nature had endowed him were of no common order. To the most exact knowledge of mankind, without which no orator can achieve greatness, he united the strictest probity, universal benevolence, fidelity to his family and friends, the most enlightened patriotism, an ardent love of the noble and the beautiful, and unwearied activity of body and mind. He would have been, not merely a brilliant, but a really great statesman, if he had not wanted that self-reliance and strength of purpose, so difficult to acquire at all times, and more especially under the circumstances in which he was placed. Deficient as he was in this quality, we can not be surprised at the weakness and indecision which he too often manifested in situations of difficulty and peril. The same peculiarities of character which distinguished him as a statesman, rendered him also a brilliant defender and propagator of philosophical doctrines; while the deficiencies which prevented his attaining the highest eminence in that department were a fatal obstacle to his becoming really great as a philosopher. The peculiarities which we have mentioned furnish a key to the whole of his conduct. As the native of a provincial town (Arpinum), without influential family connections, Cicero could look only to his legal and political knowledge, coupled with his unrivalled eloquence, for the gratification of his

ambitious longings. At the very commencement of his preparatory studies, he had discovered that the orator who would rise above mediocrity must acquire an accurate knowledge of Greek literature and philosophy. The result of this conviction was, that he engaged as an instructor, first, the Epicurean philosopher Phædrus, and then the Academic, Philo of Larissa, a man to whose opinions, until his mind was enfeebled by extreme old age, he continued to attach the greatest importance. At the same time, he received instruction in Dialectics from the Stoic Diodotus, who lived and died in his house.

Cicero entered on public life as an orator in the year B.C. 81; but the eagerness with which he applied himself to the discharge of his professional duties soon brought on an illness, which compelled him to visit Greece for the re-establishment of his health. During his sojourn at Athens he studied under the Academic philosopher Antiochus, attending occasionally the lectures of the Epicureans, Phædrus and Zeno. From Athens he went to Rhodes, where he studied under the rhetorician Molo, and the Stoic philosopher Posidonius. After two years spent in visiting different parts of Asia, he returned to Rome, where his eloquence, improved as it had been by his philosophical and rhetorical studies, soon obtained for him the reputation of being the first orator of his day. Notwithstanding, however, his eminence as a political speaker, the part which he was compelled to play, under a government so corrupt and degraded as that of the Roman republic in those days, was often of a very subordinate character: relinquishing, therefore, a pursuit which now seemed almost discreditable, he devoted himself exclusively to the study of philosophy, in the hope of producing some work which should, at the same time, increase his own reputation and confer an important benefit on his countrymen.

The periods, during which our orator was thus compelled, by untoward circumstances, to withdraw for a season from

public life, were two in number : the first, when the republic under the first triumvirate was in so unsettled a state as to render his attempts to restore order wellnigh hopeless ; the second, when, under the dictatorship of Cæsar and the consulate of Antony, no place worthy of his high reputation was offered to him by the government. During the first of these periods he produced his treatises *de Republica* (B.C. 54) and *de Legibus* (B.C. 52) ; in the second (from B.C. 45) he published the rest of his philosophical works. While, however, he was thus employed, we have sufficient evidence from those very writings, and especially from his letters to Atticus, that the eyes of the philosopher were still directed toward that political arena from which he was for a season excluded.

Under such circumstances, we can readily imagine that the only philosophical system which he would be likely to adopt would be a moderate skepticism, which oscillated between different opinions, in the same manner as the life of Cicero was alternately a renunciation and pursuit of political reputation and power. Hence the preference which he manifested for the principles of the New Academy, a preference which was strengthened by his observation, particularly during his residence at Athens, of the manner in which the different schools disputed with one another. To investigate these various opinions, for the purpose of obtaining at least an approximation to the truth, was the business of Cicero in his character of a philosophical writer ; and it is this spirit of inquiry which renders his writings so valuable to modern readers, as containing a short but complete analysis of all the most considerable philosophical systems of his time. Writing, as he does, not for any particular school of philosophers, but for educated men in general, we find him endeavoring to bring the dogmas of philosophy into accordance with the sentiments of every-day life ; and, with this view, placing before us a variety of opinions, to each of which he assigns its due prominence, without pledging him-

self to the adoption of any one in particular. At the same time we find in most of his writings a logical closeness of reasoning, the result of his study of the writings of Plato and Aristotle, and his exercises in the Stoic system of Dialectics. His object was to give, in a series of Latin treatises, a summary of the different systems of philosophy, to present a sharp and striking outline of the majestic structures reared by the labors of successive schools, not to claim distinction as the architect of a new edifice. We are thus put in possession of a prodigious mass of most curious and interesting information bearing upon the history of philosophy, conveyed in the richest and most winning language. Antiquity produced no works which could rival these as manuals of instruction; as such, they were employed until the downfall of the Roman empire; they stood their ground, and kept alive a taste for literature during the Middle Ages; they were still zealously studied for a long period after the revival of learning; they even now command respect from the purity of the moral principles which they inculcate, and serve in general as models of perfect style and diction.

After producing, as we have already mentioned, two political philosophical works, he proceeded, in the year B.C. 45, to lay the first stone of a more systematic plan, by the publication of a treatise called *Hortensius*, in which he proves the advantages of philosophical studies in general. This was followed by his essay *de Academicis*, in which he discusses the theoretical question, "What is true?" and declares himself a favorer of the doctrines of the New Academy. In examining (in his books *de Finibus Bonorum et Malorum*) the practical question, "What is good?" he is forced to acknowledge that the Epicureans are in error when they assert that the highest good consists in *ἡδονή*, and that, on the other hand, the Stoics, who hold moral good to be the *only*, and the Academics and Peripatetics, who believe it to be the *chief* good, are both substantially right, although they differ in their mode of treating the subject.

These works were succeeded by his *Disputationes Tusculanæ*, and at a later period by his treatise *de Officiis*.

The Tusculan Disputations were commenced in the latter half of the year 45 (as we infer from the mention made in them of the other works published in the same year, *e. g.*, the *Hortensius* and *Academica*, ii., 2, 4, the *Consolatio*, i., 26, 65, and iii., 28, 70, the books *de Finibus*, v., 11, 32. Cf. also *de Divinat.*, ii., 1, 2), and finished perhaps in the beginning of the following year. Before the death of Cæsar they had become well known (cf. de Fato, 2, 4 : ad Att., xv., 2, 4, and 4, 2).

The name is derived from the circumstance (related by Cicero himself, i., 4, 7 and 8) of their being written in consequence of a five days' disputation, held by Cicero with several of his young friends at his *Tusculanum*, a country-seat near Tusculum (now Frascati). Instead of the original title (*Quæstiones Tusculanæ*), modern editors have adopted that of *Disputationes*, a name repeatedly given to the work by Cicero himself (cf. Tusc., v., 1, 1 ; de Fato, 2, 4 ; ad Att., xv., 2, 4, and 4, 2). The ancient grammarians (Nonius, Priscian, and others) call them, for brevity's sake, simply the *Tusculanæ*. They are dedicated to M. Junius Brutus (the famous conspirator against Julius Cæsar), who, in the earlier part of his life, had been a diligent attendant on the lectures of the Greek philosophers, and had himself written some works on the same subject.

The leading idea of the work is this : That the grand aim of every man is happiness, and that the most essential requisite for the attainment of this happiness is peace of mind ; consequently, we should endeavor to subject all our feelings and desires to the control of reason, and to put away from us every thing which can disturb our equanimity. To this end, Cicero, in the first book, argues against the fear of death ; in the second, teaches that bodily suffering, even if it be an evil, can and must be endured with patience by the wise ; in the third and fourth, instructs us in the best mode of

overcoming, or at least moderating, the assaults of grief and other passions calculated to disturb our peace of mind; and finally, in the fifth book, proves that virtue is in itself sufficient to insure a happy life.

The Tusculan Disputations, like all the other philosophical writings of Cicero, derive most of their arguments from Greek sources. In the first book (in the chapter concerning immortality) he has borrowed freely from Plato and Aristotle, while in the second, and still more in the third and fourth, he has recourse almost exclusively to the writings of the Stoics, especially Chrysippus. The contents of the fifth book are an amalgamation of the doctrines of the Peripatetic and Stoic schools. Wherever he is unable to coincide with his teachers, he does not scruple to take the field against them. This treatise, like the other philosophical works of Cicero, is in the form of a dialogue; but, instead of following (as he does in his *Academica*, *de Natura Deorum*, and *de Finibus*) Aristotle's plan of letting first one of the disputants, and then another, state without interruption his views, and the arguments by which they are supported, he here adopts the Socratic method of taking each particular separately, and exhausting one subject, by means of question and answer, before he proceeds to the discussion of another. This plan, however, he has carried out but imperfectly (as compared with Plato); for, after the introductory dialogue, the subject is discussed almost exclusively by the principal character (the Magister), whose lecture is only interrupted by the exchange, from time to time, of a few words with his hearers. The *Tusculanæ* must be considered in the light of a popular rather than a strictly philosophical treatise, full of noble thoughts and admirable rules of conduct, but deficient, perhaps, in logical closeness of reasoning. The style, although now and then elevated, is, generally speaking, even more simple and familiar than that of his other philosophical writings, and, in some parts, exhibits traces of the haste with which the work was composed.

M. TULLII CICERONIS

TUSCULANÆ DISPUTATIONES.

AD M. JUNIUM BRUTUM.

BOOK I.

ON THE CONTEMPT OF DEATH.

SUMMARY.

I. THE Procemium (chap. 1–4) treats of Cicero's proposed plan for rendering the Greek philosophy accessible to his countrymen by means of a Latin version.

II. The object of the Disputatio itself (chap. 5–46) is to refute the notion (brought forward at chap. 5, § 9) that death is an evil.

III. In the first place, Cicero proves that death, considered as utter annihilation, is not an evil either to the dead or the living.

IV. Secondly, he shows that death, if the soul be immortal, so far from being an evil, is rather a good. After mentioning the various opinions of philosophers respecting the nature of death and of the soul (chap. 9–11), he goes on to prove the immortality of the soul, *first*, from historical evidence (chap. 12–15); *secondly* (after explaining his own views respecting a future life, and refuting the opinions of other philosophers, chap. 16–22), on metaphysical grounds (chap. 23–27); and, *lastly*, he examines the objections raised by different parties (chap. 28–33).

V. Thirdly, the consideration of the question, whether death is an evil, if there be no immortality, is resumed, and fresh arguments are adduced in justification of his own opinion that such is not the case (chap. 34–39).

VI. Since, then, there is no reason to fear death under any circumstances whatever, we ought to look forward with indifference to the termination of our earthly career, and to take virtue as the sole rule of our conduct (chap. 40–46).

VII. Finally, in the Epilogus (chap. 47–49), he proves the correctness of his views from various decisions pronounced by the gods, and from the example of many illustrious men, who have cheerfully sacrificed their lives for the good of their country.

1 I. Quum defensionum laboribus senatoriisque muneribus, aut omnino, aut magna ex parte, essem aliquando liberatus, retuli me, Brute, te hortante maxime, ad ea studia, quæ, retenta animo, remissa temporibus, longo intervallo intermissa, revocavi; et, quum omnium artium, quæ ad rectam vivendi viam pertinerent, ratio et disciplina studio sapientiæ, quæ philosophia dicitur, contineretur, hoc mihi Latinis litteris illustrandum putavi: non, quia philosophia Græcis et litteris et doctoribus percipi non posset, sed meum semper judicium fuit, omnia nostros aut invenisse per se sapientius quam Græcos, aut accepta ab illis fecisse meliora,
2 quæ quidem digna statuissent, in quibus elaborarent. Nam mores et instituta vitæ resque domesticas ac familiares nos profecto et melius tuemur et lautius; rem vero publicam nostri majores certe melioribus temperaverunt et institutis et legibus. Quid loquar de re militari? in qua quum virtute nostri multum valuerunt, tum plus etiam disciplina. Jam illa, quæ natura non litteris assecuti sunt, neque cum Græcia neque ulla cum gente sunt conferenda. Quæ enim tanta gravitas, quæ tanta constantia, magnitudo animi, probitas, fides, quæ tam excellens in omni genere virtus in
3 ullis fuit, ut sit cum majoribus nostris comparanda? Doctrina Græcia nos et omni litterarum genere superabat: in quo erat facile vincere non repugnantes. Nam quum apud Græcos antiquissimum e doctis genus sit poëtarum, siquidem Homerus fuit et Hesiodus ante Romam conditam, Archilochus regnante Romulo, serius poëticam nos accepimus. Annis enim fere sexcentis post Romam conditam Livius fabulam dedit, C. Claudio Cæci filio M. Tuditano consulibus; anno ante natum Ennium: qui fuit major natu quam Plautus et Nævius.

II. Sero igitur a nostris poëtæ vel cogniti vel recepti.

Quamquam est in Originibus, solitos esse in epulis canere
convivas ad tibicinem de clarorum hominum virtutibus;
honorem tamen huic generi non fuisse, declarat oratio Ca-
tonis, in qua objecit ut probrum M. Nobiliori, quod is in
provinciam poëtas duxisset; duxerat autem consul ille in
Ætoliam, ut scimus, Ennium. Quo minus igitur honoris
erat poëtis, eo minora studia fuerunt; nec tamen si qui
magnis ingeniis in eo genere exstiterunt, non satis Græco-
rum gloriæ responderunt. An censemus, si Fabio, nobilis- 4
simo homini, laudi datum esset, quod pingeret, non multos
etiam apud nos futuros Polycletos et Parrhasios fuisse?
Honos alit artes, omnesque incenduntur ad studia gloria,
jacentque ea semper, quæ apud quosque improbantur.
Summam eruditionem Græci sitam censebant in nervorum
vocumque cantibus. Igitur et Epaminondas, princeps meo
judicio Græciæ, fidibus præclare cecinisse dicitur, Themis-
toclesque aliquot ante annos, quum in epulis recusaret ly-
ram, est habitus indoctior. Ergo in Græcia musici florue-
runt, discebantque id omnes, nec, qui nesciebat, satis ex-
cultus doctrina putabatur. In summo apud illos honore 5
geometria fuit; itaque nihil mathematicis illustrius. At
nos metiendi ratiocinandique utilitate hujus artis termina-
vimus modum.

III. At contra oratorem celeriter complexi sumus, nec eum primo eruditum, aptum tamen ad dicendum; post autem eruditum. Nam Galbam, Africanum, Lælium doctos fuisse traditum est; studiosum autem eum, qui his ætate anteibat, Catonem; post vero, Lepidum, Carbonem, Gracchos; inde ita magnos nostram ad ætatem, ut non multum aut nihil omnino Græcis cederetur.

Philosophia jacuit usque ad hanc ætatem nec ullum ha-
buit lumen litterarum Latinarum; quæ illustranda et exci-
tanda nobis est, ut, si occupati profuimus aliquid civibus
nostris, prosimus etiam, si possumus, otiosi. In quo eo ma- 6
gis nobis est elaborandum, quod multi jam esse libri Latini
dicuntur, scripti inconsiderate, ab optimis illis quidem viris,

sed non satis eruditis. Fieri autem potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit; sed mandare quemquam litteris cogitationes suas, qui eas nec disponere nec illustrare possit, nec delectatione aliqua allicere lectorem, hominis est intemperanter abutentis et otio et litteris. Itaque suos libros ipsi legunt cum suis, nec quisquam attingit præter eos, qui eandem licentiam scribendi sibi permitti volunt. Quare si aliquid oratoriæ laudis nostra attulimus industria, multo studiosius philosophiæ fontes aperiemus, e quibus etiam illa manabant.

7 IV. Sed ut Aristoteles, vir summo ingenio, scientia, copia, quum motus esset Isocratis rhetoris gloria, dicere etiam cœpit adolescentes docere, et prudentiam cum eloquentia jungere; sic nobis placet nec pristinum dicendi studium deponere et in hac majore et uberiore arte versari. Hanc enim perfectam philosophiam semper judicavi, quæ de maximis quæstionibus copiose posset ornateque dicere: in quam exercitationem ita nos studiose dedimus, ut jam etiam scholas Græcorum more habere auderemus. Ut nuper tuum post discessum in Tusculano, quum essent complures mecum familiares, tentavi, quid in eo genere possem. Ut enim antea declamitabam caussas, quod nemo me diutius fecit, sic hæc mihi nunc senilis est declamatio. Ponere jubebam, de quo quis audire vellet; ad id aut sedens aut ambulans disputabam.

8 Itaque dierum quinque scholas, ut Græci appellant, in totidem libros contuli. Fiebat autem ita, ut, quum is, qui audire vellet, dixisset, quid sibi videretur, tum ego contra dicerem. Hæc est enim, ut scis, vetus et Socratica ratio contra alterius opinionem disserendi; nam ita facillime, quid veri simillimum esset, inveniri posse Socrates arbitrabatur. Sed quo commodius disputationes nostræ explicentur, sic eas exponam, quasi agatur res, non quasi narretur. Ergo ita nascetur exordium.

9 V. *A.* Malum mihi videtur esse mors. *M.* Iisne, qui mortui sunt, an iis, quibus moriendum est? *A.* Utrisque.

M. Est miserum igitur, quoniam malum. *A.* Certe. *M.* Ergo et ii, quibus evenit jam, ut morerentur, et ii, quibus eventurum est, miseri. *A.* Mihi ita videtur. *M.* Nemo ergo non miser. *A.* Prorsus nemo. *M.* Et quidem, si tibi constare vis, omnes, quicunque nati sunt eruntve, non solum miseri, sed etiam semper miseri. Nam si solos eos diceres miseros, quibus moriendum esset, neminem tu quidem eorum, qui viverent, exciperes (moriendum est enim omnibus), esset tamen miseriæ finis in morte ; quoniam autem etiam mortui miseri sunt, in miseriam nascimur sempiternam. Necesse est enim, miseros esse eos, qui centum milibus annorum ante occiderunt, vel potius omnes, quicunque nati sunt. *A.* Ita prorsus existimo.

M. Dic, quæso ; Num te illa terrent, triceps apud infe- 10
ros Cerberus, Cocyti fremitus, travectio Acherontis—

> Mento summam aquam attingens siti enecatus Tantalus ?

tum illud, quod

> Sisyphu' versat
> Saxum sudans nitendo, neque proficit hilum ?

fortasse etiam inexorabiles judices, Minos et Rhadamanthus ? apud quos nec te L. Crassus defendet nec M. Antonius, nec, quoniam apud Græcos judices res agetur, poteris adhibere Demosthenem : tibi ipsi pro te erit maxima corona caussa dicenda. Hæc fortasse metuis et idcirco mortem censes esse sempiternum malum.

VI. *A.* Adeone me delirare censes, ut ista esse credam ? *M.* An tu hæc non credis ? *A.* Minime vero. *M.* Male, hercule, narras. *A.* Cur ? quæso. *M.* Quia disertus esse
possem, si contra ista dicerem. *A.* Quis enim non in ejus- 11
modi caussa ? aut quid negotii est, hæc poëtarum et pictorum portenta convincere ? *M.* Atqui pleni sunt libri contra ista ipsa disserentium philosophorum. *A.* Inepte sane. Quis est enim tam excors, quem ista moveant ? *M.* Si ergo apud inferos miseri non sunt, ne sunt quidem apud inferos ulli. *A.* Ita prorsus existimo. *M.* Ubi ergo sunt ii, quos miseros dicis ? aut quem locum incolunt ? si enim sunt, nus-

quam esse non possunt. *A.* Ego vero nusquam esse illos puto. *M.* Igitur ne esse quidem? *A.* Prorsus isto modo, et tamen miseros ob id ipsum quidem, quia nulli sunt.

12 *M.* Jam mallem Cerberum metueres, quam ista tam inconsiderate diceres. *A.* Quid tandem? *M.* Quem esse negas, eundem esse dicis. Ubi est acumen tuum? quum enim miserum esse dicis, tu eum, qui non sit, dicis esse. *A.* Non sum ita hebes, ut istud dicam. *M.* Quid dicis igitur? *A.* Miserum esse verbi caussa M. Crassum, qui illas fortunas morte dimiserit; miserum Cn. Pompeium, qui tanta gloria sit orbatus; omnes denique miseros, qui hac luce careant. *M.* Revolveris eodem. Sint enim oportet, si miseri sunt; tu autem modo negabas eos esse, qui mortui essent. Si igitur non sunt, nihil possunt esse; ita ne miseri quidem sunt. *A.* Non dico fortasse etiam, quod sentio; nam istuc ipsum, non esse, quum fueris, miserrimum puto.

13 *M.* Quid? miserius, quam omnino numquam fuisse? Ita, qui nondum nati sunt, miseri jam sunt, quia non sunt; et nos ipsi, si post mortem miseri futuri sumus, miseri fuimus, antequam nati. Ego autem non commemini, antequam sum natus, me miserum. Tu si meliore memoria es, velim scire, ecquid de te recordere.

VII. *A.* Ita jocaris, quasi ego dicam eos miseros, qui nati non sint, et non eos, qui mortui sunt. *M.* Esse ergo eos dicis. *A.* Immo, quia non sint, quum fuerint, eo miseros esse. *M.* Pugnantia te loqui non vides? quid enim tam pugnat, quam non modo miserum, sed omnino quicquam esse, qui non sit? An tu egressus porta Capena, quum Calatini, Scipionum, Serviliorum, Metellorum sepulcra vides, miseros putas illos? *A.* Quoniam me verbo premis, posthac non ita dicam, *miseros esse*, sed tantum, *miseros*, ob id ipsum, quia non sint. *M.* Non dicis igitur, *miser*
14 *est M. Crassus*, sed tantum, *miser M. Crassus*. *A.* Ita plane. *M.* Quasi non necesse sit, quicquid isto modo pronunties, id aut esse aut non esse. An tu dialecticis ne imbutus quidem es? In primis enim hoc traditur: omne pro-

nuntiatum (sic enim mihi in præsentia occurrit, ut appellarem ἀξίωμα; utar post alio, si invenero melius); id ergo est pronuntiatum, quod est verum, aut falsum. Quum dicis igitur, *miser M. Crassus*, aut hoc dicis, *miser est M. Crassus*, ut possit judicari, verum id falsumne sit, aut nihil dicis omnino. *A.* Age jam concedo, non esse miseros, qui mortui sint, quoniam extorsisti, ut faterer, qui omnino non essent, eos ne miseros quidem esse posse. Quid? qui vivimus, quum moriendum sit, nonne miseri sumus? Quæ enim potest in vita esse jucunditas, quum dies et noctes cogitandum sit, jam jamque esse moriendum?

VIII. *M.* Ecqui ergo intelligis, quantum mali de huma- 15
na conditione dejeceris? *A.* Quonam modo? *M.* Quia, si mors etiam mortuis miserum esset, infinitum quoddam et sempiternum malum haberemus. In vita nunc video calcem, ad quam quum sit decursum, nihil sit præterea extimescendum. Sed tu mihi videris Epicharmi, acuti, nec insulsi hominis, ut Siculi, sententiam sequi. *A.* Quam? non enim novi. *M.* Dicam, si potero, Latine; scis enim, me Græce loqui in Latino sermone non plus solere, quam in Græco Latine. *A.* Et recte quidem. Sed quæ tandem est Epicharmi ista sententia? *M.*

> Emori nolo; sed me esse mortuum nihil æstumo.

A. Iam agnosco Græcum. Sed quoniam coëgisti, ut concederem, qui mortui essent, eos miseros non esse: perfice, si potes, ut ne moriendum quidem esse miserum putem.

M. Jam istuc quidem nihil negotii est, sed etiam majo- 16
ra molior. *A.* Quo modo hoc nihil negotii est, aut quæ sunt tandem ista majora? *M.* Quia, quoniam post mortem nihil est mali, ne mors quidem est malum, cui proximum tempus est post mortem, in quo mali nihil esse concedis; ita ne moriendum quidem esse malum est; id est enim, perveniendum esse ad id, quod non esse malum confitemur. *A.* Uberius ista, quæso. Hæc enim spinosiora prius, ut confitear, me cogunt, quam ut assentiar. Sed quæ

sunt ea, quæ dicis te majora moliri? *M.* Ut doceam, si possim, non modo malum non esse, sed bonum etiam esse mortem. *A.* Non postulo id quidem, aveo tamen audire. Ut enim non efficias, quod vis, tamen, mors ut malum non sit, efficies. Sed nihil te interpellabo; continentem ora-
17 tionem audire malo. *M.* Quid? si te rogavero aliquid, non respondebis? *A.* Superbum id quidem est, sed, nisi quid necesse erit, malo ne roges.

IX. *M.* Geram tibi morem et ea, quæ vis, ut potero, explicabo, nec tamen quasi Pythius Apollo, certa ut sint et fixa, quæ dixero, sed ut homunculus unus e multis, probabilia conjectura sequens. Ultra enim quo progrediar, quam ut veri similia videam, non habeo; certa dicent ii, qui et percipi ea posse dicunt et se sapientes esse profitentur. *A.*
18 Tu, ut videtur; nos ad audiendum parati sumus. *M.* Mors igitur ipsa, quæ videtur notissima res esse, quid sit, primum est videndum. Sunt enim, qui discessum animi a corpore putent esse mortem; sunt, qui nullum censeant fieri discessum, sed una animum et corpus occidere, animumque in corpore extingui. Qui discedere animum censent, alii statim dissipari, alii diu permanere, alii semper. Quid sit porro ipse animus, aut ubi, aut unde, magna dissensio est. Aliis cor ipsum animus videtur: ex quo *excordes*, *vecordes*, *concordes*que dicuntur, et Nasica ille prudens, bis consul, *Corculum*, et

Egregie cordatus homo, Catus Æliu' Sextus.

19 Empedocles animum esse censet cordi suffusum sanguinem. Aliis pars quædam cerebri visa est animi principatum tenere. Aliis nec cor ipsum placet nec cerebri quandam partem esse animum: sed alii in corde, alii in cerebro dixerunt animi esse sedem et locum. Animum autem alii animam, ut fere nostri. Declarat nomen: nam et *agere animam* et *efflare* dicimus, et *animosos* et *bene animatos* et *ex animi sententia;* ipse autem animus ab anima dictus est. Zenoni Stoico animus ignis videtur.

X. Sed hæc quidem, quæ dixi, cor, sanguinem, cerebrum, 20
animam, ignem, vulgo; reliqua fere singuli. Ut multi
ante veteres; proxime autem Aristoxenus, musicus idem-
que philosophus, ipsius corporis intentionem quandam: ve-
lut in cantu et fidibus quæ harmonia dicitur, sic ex cor-
poris totius natura et figura varios motus cieri, tamquam
in cantu sonos. Hic ab artificio suo non recessit et tamen
dixit aliquid, quod ipsum quale esset, erat multo ante et
dictum et explanatum a Platone. Xenocrates animi figu-
ram et quasi corpus negavit esse, verum numerum dixit
esse, cujus vis, ut jam ante Pythagoræ visum erat, in nat-
ura maxima esset. Ejus doctor Plato triplicem finxit ani-
mum, cujus principatum, id est rationem, in capite sicut
in arce posuit, et duas partes ei parere voluit, iram et cupi-
ditatem, quas locis disclusit: iram in pectore, cupiditatem
subter præcordia locavit. Dicæarchus autem in eo ser- 21
mone, quem Corinthi habitum tribus libris exponit, docto-
rum hominum disputantium, primo libro multos loquentes
facit, duobus Pherecratem quendam, Phthiotam senem,
quem ait a Deucalione ortum, disserentem inducit, nihil
esse omnino animum et hoc esse nomen totum inane, frus-
traque et animalia et animantes appellari, neque in homine
inesse animum vel animam, nec in bestia; vimque omnem
eam, qua vel agamus quid vel sentiamus, in omnibus cor-
poribus vivis æquabiliter esse fusam nec separabilem a cor-
pore esse, quippe quæ nulla sit, nec sit quicquam, nisi cor-
pus unum et simplex, ita figuratum, ut temperatione natu-
ræ vigeat et sentiat. Aristoteles longe omnibus (Platonem 22
semper excipio) præstans et ingenio et diligentia, quum
quattuor nota illa genera principiorum esset complexus, e
quibus omnia orirentur, quintam quandam naturam censet
esse, e qua sit mens. Cogitare enim et providere et dis-
cere et docere et invenire aliquid; et tam multa alia,
meminisse, amare, odisse, cupere, timere, angi, lætari; hæc
et similia eorum in horum quattuor generum inesse nullo
putat. Quintum genus adhibet vacans nomine, et sic ip-

sum animum ἐντελέχειαν appellat novo nomine, quasi quandam continuatam motionem et perennem.

XI. Nisi quæ me forte fugiunt, hæ sunt fere de animo sententiæ. Democritum enim, magnum illum quidem virum, sed levibus et rotundis corpusculis efficientem animum concursu quodam fortuito, omittamus. Nihil est enim apud
23 istos, quod non atomorum turba conficiat. Harum sententiarum quæ vera sit, deus aliqui viderit; quæ veri simillima, magna quæstio est. Utrum igitur inter has sententias dijudicare malumus, an ad propositum redire? *A.* Cuperem equidem utrumque, si posset; sed est difficile confundere. Quare si, ut ista non disserantur, liberari mortis metu possumus, id agamus; sin id non potest, nisi hac quæstione animorum explicata, nunc, si videtur, hoc, illud alias.

M. Quod malle te intelligo, id puto esse commodius. Efficiet enim ratio, ut, quæcunque vera sit earum sententiarum, quas exposui, mors aut malum non sit, aut sit
24 bonum potius. Nam si cor aut sanguis aut cerebrum est animus, certe, quoniam est corpus, interibit cum reliquo corpore. Si anima est, fortasse dissipabitur; si ignis, exstinguetur; si est Aristoxeni harmonia, dissolvetur. Quid de Dicæarcho dicam, qui nihil omnino animum dicat esse? His sententiis omnibus nihil post mortem pertinere ad quemquam potest; pariter enim cum vita sensus amittitur; non sentientis autem, nihil est, ullam in partem quod intersit. Reliquorum sententiæ spem afferunt, si te hoc forte delectat, posse animos, quum e corporibus excesserint, in cœlum, quasi in domicilium suum, pervenire. *A.* Me vero delectat, idque primum ita esse velim; deinde, etiam si non sit, mihi persuaderi tamen velim. *M.* Quid tibi ergo opera nostra opus est? num eloquentia Platonem superare possumus? Evolve diligenter ejus eum librum, qui est de animo; amplius quod desideres, nihil erit. *A.* Feci mehercule, et quidem sæpius; sed, nescio quo modo, dum lego, assentior, quum posui librum et mecum ipse de immortalitate animorum cœpi cogitare, assensio omnis illa elabitur.

M. Quid hoc? dasne aut manere animos post mortem, 25
aut morte ipsa interire? *A.* Do vero. *M.* Quid? si maneant? *A.* Beatos esse concedo. *M.* Sin intereant? *A.* Non esse miseros, quoniam ne sint quidem. Nam istud, coacti a te, paullo ante concessimus. *M.* Quo modo igitur aut cur mortem malum tibi videri dicis? quæ aut beatos nos efficiet, animis manentibus, aut non miseros, sensu carentes.

XII. *A.* Expone igitur, nisi molestum est, primum, si 26
potes, animos remanere post mortem; tum, si minus id obtinebis (est enim arduum), docebis, carere omni malo mortem. Ego enim istud ipsum vereor ne malum sit, non dico carere sensu, sed carendum esse. *M.* Auctoribus quidem ad istam sententiam, quam vis obtineri, uti optimis possumus, quod in omnibus caussis et debet et solet valere plurimum: et primum quidem omni antiquitate, quæ quo propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quæ erant vera, cernebat.

Itaque unum illud erat insitum priscis illis, quos *cascos* 27
appellat Ennius, esse in morte sensum, neque excessu vitæ sic deleri hominem, ut funditus interiret; idque quum multis aliis rebus, tum e pontificio jure et e cærimoniis sepulcrorum intelligi licet, quas maximis ingeniis præditi nec tanta cura coluissent, nec violatas tam inexpiabili religione sanxissent, nisi hæreret in eorum mentibus, mortem non interitum esse omnia tollentem atque delentem, sed quandam quasi migrationem commutationemque vitæ, quæ in claris viris et feminis dux in cœlum soleret esse, in ceteris
humi retineretur et permaneret tamen. Ex hoc, et nos- 28
trorum opinione *Romulus in cœlo cum dis* agit *ævom,* ut famæ assentiens dixit Ennius, et apud Græcos indeque perlapsus ad nos et usque ad Oceanum Hercules tantus et tam præsens habetur deus. Hinc Liber Semela natus, eademque famæ celebritate Tyndaridæ fratres, qui non modo adjutores in prœliis victoriæ populi Romani, sed etiam nuntii fuisse perhibentur. Quid? Ino, Cadmi filia, nonne Λευκοθέα

nominata a Græcis, Matuta habetur a nostris? Quid? totum prope cœlum, ne plures persequar, nonne humano genere completum est?

29 XIII. Si vero scrutari vetera, et ex his ea, quæ scriptores Græciæ prodiderunt, eruere coner, ipsi illi, majorum gentium dii qui habentur, hinc a nobis profecti in cœlum reperientur. Quære, quorum demonstrantur sepulcra in Græcia; reminiscere, quoniam es initiatus, quæ traduntur mysteriis; tum denique, quam hoc late pateat, intelliges. Sed qui nondum ea, quæ multis post annis tractari cœpta sunt, physica didicissent, tantum sibi persuaserant, quantum natura admonente cognoverant; rationes et caussas rerum non tenebant, visis quibusdam sæpe movebantur, iisque maxime nocturnis, ut viderentur ii, qui vita excesserant, vivere.

30 Ut porro firmissimum hoc afferri videtur, cur deos esse credamus, quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio: multi de diis prava sentiunt (id enim vitioso more effici solet), omnes tamen esse vim et naturam divinam arbitrantur; nec vero id collocutio hominum aut consensus effecit, non institutis opinio est confirmata, non legibus; omni autem in re consensio omnium gentium lex naturæ putanda est. Quis est igitur, qui suorum mortem primum non eo lugeat, quod eos orbatos vitæ commodis arbitretur? Tolle hanc opinionem; luctum sustuleris. Nemo enim mæret suo incommodo; dolent fortasse et anguntur; sed illa lugubris lamentatio fletusque mærens ex eo est, quod eum, quem diliximus, vitæ commodis privatum arbitramur idque sentire. Atque hoc ita sentimus natura duce, nulla ratione nullaque doctrina.

31 XIV. Maximum vero argumentum est, naturam ipsam de immortalitate animorum tacitam judicare, quod omnibus curæ sunt, et maximæ quidem, quæ post mortem futura sint.

Serit arbores, quæ seclo prosint alteri,

ut ait ille in Synephebis ; quid spectans, nisi etiam postera
secula ad se pertinere ? Ergo arbores seret diligens agrico-
la, quarum adspiciet baccam ipse numquam : vir magnus
leges, instituta, rem publicam non seret ? Quid procrea-
tio liberorum, quid propagatio nominis, quid adoptationes
filiorum, quid testamentorum diligentia, quid ipsa sepul-
crorum monumenta, quid elogia significant, nisi nos futura
etiam cogitare ? Quid illud ? num dubitas, quin specimen 32
naturæ capi deceat ex optima quaque natura ? quæ est me-
lior igitur in hominum genere natura, quam eorum, qui se
natos ad homines juvandos, tutandos, conservandos arbi-
trantur ? Abiit ad deos Hercules ; numquam abisset, nisi,
quum inter homines esset, eam sibi viam munivisset. Ve-
tera jam ista et religione omnium consecrata.

XV. Quid in hac re publica tot tantosque viros, ob rem
publicam interfectos, cogitasse arbitramur ? iisdemne ut
finibus nomen suum, quibus vita, terminaretur ? Nemo
umquam sine magna spe immortalitatis se pro patria offe-
ret ad mortem. Licuit esse otioso Themistocli, licuit Epam- 33
inondæ, licuit, ne et vetera et externa quæram mihi ; sed,
nescio quo modo, inhæret in mentibus quasi seculorum quod-
dam augurium futurorum, idque in maximis ingeniis altis-
simisque animis et exsistit maxime et apparet facillime.
Quo quidem demto, quis tam esset amens, qui semper in
laboribus et periculis viveret ?

Loquor de principibus : quid poetæ ? nonne post mortem 34
nobilitari volunt ? unde ergo illud ?

> Adspicite, o cives, senis Enni imagini' formam.
> Hic vostrum panxit maxuma facta patrum.

Mercedem gloriæ flagitat ab iis, quorum patres affecerat
gloria : idemque :

> Nemo me lacrumis decoret, nec funera fletu
> Faxit. Cur ? volito vivu' per ora virum.

Sed quid poetas ? Opifices post mortem nobilitari volunt.
Quid enim Phidias sui similem speciem inclusit in clypeo
Minervæ, quum inscribere non liceret ? Quid nostri phil-

osophi? nonne in his ipsis libris, quos scribunt de contemnenda gloria, sua nomina inscribunt?

35 Quodsi omnium consensus naturæ vox est, omnesque, qui ubique sunt, consentiunt, esse aliquid, quod ad eos pertineat, qui vita cesserunt; nobis quoque idem existimandum est. Et si, quorum aut ingenio aut virtute animus excellit, eos arbitramur, quia natura optima sint, cernere naturæ vim maxime; veri simile est, quum optimus quisque maxime posteritati serviat, esse aliquid, cujus is post mortem sensum sit habiturus.

36 XVI. Sed ut deos esse natura opinamur; qualesque sint, ratione cognoscimus; sic permanere animos arbitramur consensu nationum omnium: qua in sede maneant, qualesque sint, ratione discendum est. Cujus ignoratio finxit inferos easque formidines, quas tu contemnere non sine caussa videbare. In terram enim cadentibus corporibus, iisque humo tectis, e quo dictum est *humari*, sub terra censebant reliquam vitam agi mortuorum. Quam eorum opinionem
37 magni errores consecuti sunt; quos auxerunt poetæ. Frequens enim consessus theatri, in quo sunt mulierculæ et pueri, movetur audiens tam grande carmen:

> Adsum atque advenio Acherunte vix, via alta atque ardua,
> Per speluncas, saxis structas asperis, pendentibus,
> Maxumis; ubi rigida constat crassa caligo inferum;

tantumque valuit error, qui mihi quidem jam sublatus videtur, ut, corpora cremata quum scirent, tamen ea fieri apud inferos fingerent, quæ sine corporibus nec fieri possent, nec intelligi. Animos enim per se ipsos viventes non poterant mente complecti; formam aliquam figuramque quærebant. Inde Homeri tota *νεκυία*; inde ea, quæ meus amicus Appius *νεκυομαντεῖα* faciebat; inde in vicinia nostra Averni lacus,

> Unde animæ excitantur obscura umbra, aperto ex ostio
> Alti Acheruntis, sanguine falso, mortuorum imagines.

Has tamen imagines loqui volunt; quod fieri nec sine lingua nec sine palato nec sine faucium, laterum, pulmonum

vi et figura potest. Nihil enim animo videre poterant ; ad 38
oculos omnia referebant. Magni autem est ingenii, sevo-
care mentem a sensibus et cogitationem ab consuetudine
abducere. Itaque credo equidem etiam alios tot seculis ;
sed, quod litteris exstet, Pherecydes Syrius primus dixit,
animos esse hominum sempiternos : antiquus sane ; fuit
enim meo regnante gentili. Hanc opinionem discipulus
ejus Pythagoras maxime confirmavit ; qui, quum Superbo
regnante in Italiam venisset, tenuit magnam illam Græ-
ciam quum honore disciplinæ, tum etiam auctoritate : mul-
taque secula postea sic viguit Pythagoreorum nomen, ut
nulli alii docti viderentur.

XVII. Sed redeo ad antiquos. Rationem illi sententiæ
suæ non fere reddebant, nisi quid erat numeris aut descrip-
tionibus explicandum. Platonem ferunt, ut Pythagoreos 39
cognosceret, in Italiam venisse, et didicisse Pythagorea om-
nia, primumque de animorum æternitate non solum sensis-
se idem, quod Pythagoram, sed rationem etiam attulisse.
Quam, nisi quid dicis, prætermittamus, et hanc totam spem
immortalitatis relinquamus. *A*. Ain' tu ? quum me in
summam exspectationem adduxeris, deseris ? Errare, me-
hercule, malo cum Platone, quem tu quanti facias scio et
quem ex tuo ore admiror, quam cum istis vera sentire. *M*. 40
Macte virtute ! ego enim ipse cum eodem ipso non invitus
erraverim. Num igitur dubitamus, sicut pleraque ? quam-
quam hoc quidem minime ; persuadent enim mathematici,
terram in medio mundo sitam ad universi cœli complexum
quasi puncti instar obtinere, quod *κέντρον* illi vocant ; eam
porro naturam esse quattuor omnia gignentium corporum,
ut, quasi partita habeant inter se ac divisa momenta ; ut
terrena et humida suopte nutu et suo pondere ad pares an-
gulos in terram et in mare ferantur, reliquæ duæ partes,
una ignea, altera animalis, ut illæ superiores in medium
locum mundi gravitate ferantur et pondere, sic hæ rursum
rectis lineis in cœlestem locum subvolent, sive ipsa natura
superiora appetente, sive quod a gravioribus leviora natura

repellantur. Quæ quum constent, perspicuum debet esse, animos, quum e corpore excesserint, sive illi sint animales,
41 id est spirabiles, sive ignei, sublime ferri. Si vero aut numerus quidam est animus, quod subtiliter magis quam dilucide dicitur, aut quinta illa non nominata magis quam non intellecta natura ; multo etiam integriora ac puriora sunt, ut a terra longissime se efferant. Horum igitur aliquid animus est, ne tam vegeta mens aut in corde, cerebrove, aut in Empedocleo sanguine demersa jaceat.

XVIII. Dicæarchum vero cum Aristoxeno, æquali et condiscipulo suo, doctos sane homines, omittamus : quorum alter ne condoluisse quidem umquam videtur, qui animum se habere non sentiat, alter ita delectatur suis cantibus, ut eos etiam ad hæc transferre conetur. Harmoniam autem ex intervallis sonorum nosse possumus, quorum varia compositio etiam harmonias efficit plures ; membrorum vero situs et figura corporis, vacans animo, quam possit harmoniam efficere, non video. Sed hic quidem, quamvis eruditus sit, sicut est, hæc magistro concedat Aristoteli ; canere ipse doceat. Bene enim illo Græcorum proverbio præcipitur :

> Quam quisque norit artem, in hac se exerceat.

42 Illam vero funditus ejiciamus individuorum corporum levium et rotundorum concursionem fortuitam : quam tamen Democritus concalefactam et spirabilem, id est animalem, esse vult.

Is autem animus, qui, si est horum quattuor generum, ex quibus omnia constare dicuntur, ex inflammata anima constat, ut potissimum videri video Panætio, superiora capessat necesse est. Nihil enim habent hæc duo genera proni, et supera semper petunt. Ita, sive dissipantur, procul a terris id evenit ; sive permanent et conservant habitum suum, hoc etiam magis necesse est ferantur ad cœlum, et ab his perrumpatur et dividatur crassus hic et concretus aër, qui est terræ proximus. Calidior est enim vel potius ardentior animus, quam est hic aër, quem modo dixi cras-

sum atque concretum: quod ex eo sciri potest, quia corpora nostra, terreno principiorum genere confecta, ardore animi concalescunt.

XIX. Accedit, ut eo facilius animus evadat ex hoc aëre, 43
quem sæpe jam appello, eumque perrumpat, quod nihil est animo velocius, nulla est celeritas, quæ possit cum animi celeritate contendere. Qui si permanet incorruptus suique similis, necesse est ita feratur, ut penetret et dividat omne cœlum hoc, in quo nubes, imbres ventique coguntur; quod et humidum et caliginosum est propter exhalationes terræ. Quam regionem quum superavit animus, naturamque sui similem contigit et agnovit, junctis ex anima tenui et ex ardore solis temperato ignibus insistit, et finem altius se efferendi facit. Tum enim sui similem et levitatem et calorem adeptus, tamquam paribus examinatus ponderibus, nullam in partem movetur; eaque ei demum naturalis est sedes, quum ad sui simile penetravit, in quo nulla re egens aletur et sustentabitur iisdem rebus, quibus astra sustentantur et aluntur.

Quumque corporis facibus inflammari soleamus ad omnes 44
fere cupiditates, eoque magis incendi, quod iis æmulemur, qui ea habeant, quæ nos habere cupiamus; profecto beati erimus, quum, corporibus relictis, et cupiditatum et æmulationum erimus expertes; quodque nunc facimus, quum laxati curis sumus, ut spectare aliquid velimus et visere, id multo tum faciemus liberius, totosque nos in contemplandis rebus perspiciendisque ponemus; propterea quod et natura inest in mentibus nostris insatiabilis quædam cupiditas veri videndi; et oræ ipsæ locorum illorum, quo pervenerimus, quo faciliorem nobis cognitionem rerum cœlestium, eo ma-
jorem cognoscendi cupiditatem dabunt. Hæc enim pul- 45
chritudo etiam in terris patritam illam et avitam (ut ait Theophrastus) philosophiam cognitionis cupiditate incensam excitavit. Præcipue vero fruentur ea, qui tum etiam, quum has terras incolentes circumfusi erant caligine, tamen acie mentis dispicere cupiebant.

XX. Etenim si nunc aliquid assequi se putant, qui ostium Ponti viderunt, et eas angustias, per quas penetravit ea, quæ est nominata Argo, quia Argivi in ea,

> delecti viri,
> Vecti petebant pellem inauratam arietis;

aut ii, qui Oceani freta illa viderunt,

> Europam Libyamque rapax ubi dividit unda:

quod tandem spectaculum fore putamus, quum totam ter-
ram contueri licebit, ejusque quum situm, formam, circum-
scriptionem, tum et habitabiles regiones, et rursum omni
cultu propter vim frigoris aut caloris vacantes!
46 Nos enim ne nunc quidem oculis cernimus ea, quæ vide-
mus. Neque est enim ullus sensus in corpore, sed (ut non
physici solum docent, verum etiam medici, qui ista aperta
et patefacta viderunt) viæ quasi quædam sunt ad oculos, ad
aures, ad nares a sede animi perforatæ. Itaque sæpe aut
cogitatione aut aliqua vi morbi impediti apertis atque in-
tegris et oculis et auribus nec videmus nec audimus; ut
facile intelligi possit, animum et videre et audire, non eas
partes, quæ quasi fenestræ sunt animi; quibus tamen sen-
tire nihil queat mens, nisi id agat et adsit. Quid? quod
eadem mente res dissimillimas comprehendimus, ut colo-
rem, saporem, calorem, odorem, sonum? quæ numquam
quinque nuntiis animus cognosceret, nisi ad eum omnia re-
ferrentur, ut idem omnium judex solus esset. Atque ea
profecto tum multo puriora et dilucidiora cernentur, quum,
47 quo natura fert, liber animus pervenerit. Nam nunc qui-
dem, quamquam foramina illa, quæ patent ad animum a
corpore, callidissimo artificio natura fabricata est, tamen
terrenis concretisque corporibus sunt intersepta quodammo-
do; quum autem nihil erit præter animum, nulla res ob-
jecta impediet, quo minus percipiat, quale quidque sit.

XXI. Quamvis copiose hæc diceremus, si res postularet,
quam multa, quam varia, quanta spectacula animus in
48 locis cœlestibus esset habiturus. Quæ quidem cogitans

soleo sæpe mirari nonnullorum insolentiam philosophorum, qui naturæ cognitionem admirantur, ejusque inventori et principi gratias exsultantes agunt, eumque venerantur ut deum. Liberatos enim se per eum dicunt gravissimis dominis, terrore sempiterno et diurno ac nocturno metu. Quo terrore? quo metu? quæ est anus tam delira, quæ timeat ista, quæ vos videlicet, si physica non didicissetis, timeretis?

Acherusia templa, alta Orci . . . . .
Pallida, Lethæa, nubila tenebris loca.

Non pudet philosophum in eo gloriari, quod hæc non timeat et quod falsa esse cognoverit? E quo intelligi potest, quam acuti natura sint, qui hæc sine doctrina credituri fuerint!
Præclarum autem nescio quid adepti sunt, quod didicerunt, 49
se, quum tempus mortis venisset, totos esse perituros. Quod ut ita sit (nihil enim pugno), quid habet ista res aut lætabile aut gloriosum? Nec tamen mihi sane quicquam occurrit, cur non Pythagoræ sit et Platonis vera sententia. Ut enim rationem Plato nullam afferret (vide, quid homini tribuam), ipsa auctoritate me frangeret; tot autem rationes attulit, ut velle ceteris, sibi certe persuasisse videatur.

XXII. Sed plurimi contra nituntur animosque quasi 50
capite damnatos morte multant, neque aliud est quicquam, cur incredibilis his animorum videatur æternitas, nisi quod nequeunt, qualis animus sit vacans corpore, intelligere et cogitatione comprehendere. Quasi vero intelligant, qualis sit in ipso corpore, quæ conformatio, quæ magnitudo, qui locus; ut, si jam possent in homine vivo cerni omnia, quæ nunc tecta sunt, casurusne in conspectum videatur animus,
an tanta sit ejus tenuitas, ut fugiat aciem. Hæc reputent 51
isti, qui negant, animum sine corpore se intelligere posse: videbunt, quem in ipso corpore intelligant. Mihi quidem naturam animi intuenti multo difficilior occurrit cogitatio multoque obscurior, qualis animus in corpore sit, tamquam alienæ domui, quam qualis, quum exierit et in liberum cœlum quasi domum suam venerit. Nisi enim, quod num-

quam vidimus, id quale sit intelligere non possumus, certe et deum ipsum et divinum animum corpore liberatum cogitatione complecti possumus. Dicæarchus quidem et Aristoxenus, quia difficilis erat animi, quid aut qualis esset, intelligentia, nullum omnino animum esse dixerunt.

52 Est illud quidem vel maximum, animo ipso animum videre, et nimirum hanc habet vim præceptum Apollinis, quo monet, ut se quisque noscat. Non enim, credo, id præcipit, ut membra nostra aut staturam figuramve noscamus. Neque nos corpora sumus, nec ego tibi hæc dicens corpori tuo dico. Quum igitur, *nosce te*, dicit, hoc dicit, *nosce animum tuum.* Nam corpus quidem quasi vas est aut aliquod animi receptaculum; ab animo tuo quicquid agitur, id agitur a te. Hunc igitur nosse nisi divinum esset, non esset hoc acrioris cujusdam animi præceptum, sic ut tributum deo sit.

53 Sed si, qualis sit animus, ipse animus nesciet; dic, quæso, ne esse quidem se sciet? ne moveri quidem se? ex quo illa ratio nata est Platonis, quæ a Socrate est in Phædro explicata, a me autem posita est in sexto libro de Re publica:

XXIII. "Quod semper movetur, æternum est; quod autem motum affert alicui, quodque ipsum agitatur aliunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur, quod se ipsum movet, quia numquam deseritur a se, numquam ne moveri quidem desinit, quin etiam ceteris, quæ moventur, hic fons, hoc principium est
54 movendi. Principii autem nulla est origo. Nam e principio oriuntur omnia, ipsum autem nulla ex re alia nasci potest, nec enim esset id principium, quod gigneretur aliunde. Quod si numquam oritur, ne occidit quidem umquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec ex se aliud creabit, siquidem necesse est a principio oriri omnia. Ita fit, ut motus principium ex eo sit, quod ipsum a se movetur; id autem nec nasci potest nec mori; vel concidat omne cœlum omnisque natura consistat necesse est, nec vim ullam nanciscatur, qua a primo impulsa moveatur. Quum pateat igitur, æternum id esse,

quod se ipsum moveat: quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo; quod autem animal est, id motu cietur interiore et suo. Nam hæc est propria natura animi atque vis: quæ si est una ex omnibus, quæ se ipsa semper moveat, neque nata certe est et æterna est."

Licet concurrant plebeii omnes philosophi (sic enim ii, 55
qui a Platone et Socrate et ab ea familia dissident, appellandi videntur), non modo nihil umquam tam eleganter explicabunt, sed ne hoc quidem ipsum quam subtiliter conclusum sit, intelligent. Sentit igitur animus se moveri; quod quum sentit, illud una sentit, se vi sua, non aliena moveri, nec accidere posse, ut ipse umquam a se deseratur. Ex quo efficitur æternitas—nisi quid habes ad hæc. *A*. Ego vero facile sum passus, ne in mentem quidem mihi aliquid contra venire; ita isti faveo sententiæ.

XXIV. *M*. Quid? illa tandem num leviora censes, quæ 56
declarant inesse in animis hominum divina quædam? quæ si cernerem quemadmodum nasci possent, etiam, quemadmodum interirent, viderem. Nam sanguinem, bilem, pituitam, ossa, nervos, venas, omnem denique membrorum et totius corporis figuram videor posse dicere, unde concreta et quo modo facta sint; animum ipsum, si nihil esset in eo, nisi id, ut per eum viveremus, tam natura putarem hominis vitam sustentari, quam vitis, quam arboris; hæc enim etiam dicimus vivere. Item si nihil haberet animus hominis, nisi ut appeteret aut fugeret, id quoque esset ei commune cum bestiis.

Habet primum memoriam et eam infinitam rerum in- 57
numerabilium, quam quidem Plato recordationem esse vult vitæ superioris. Nam in illo libro, qui inscribitur Μένων, pusionem quendam Socrates interrogat quædam geometrica de dimensione quadrati. Ad ea sic ille respondet, ut puer; et tamen ita faciles interrogationes sunt, ut gradatim respondens eodem perveniat, quo si geometrica didicisset. Ex quo effici vult Socrates, ut discere nihil aliud sit nisi recor-

dari. Quem locum multo etiam accuratius explicat in eo sermone, quem habuit eo ipso die, quo excessit e vita: docet enim, quemvis, qui omnium rerum rudis esse videatur, bene interroganti respondentem declarare, se non tum illa discere, sed reminiscendo cognoscere; nec vero fieri ullo modo posse, ut a pueris tot rerum atque tantarum insitas et quasi consignatas in animis notiones, quas *ἐννοίας* vocant, haberemus, nisi animus, antequam in corpus intra-
58 visset, in rerum cognitione viguisset. Quumque nihil esset, ut omnibus locis a Platone disseritur (nihil enim ille putat esse, quod oriatur et intereat, idque solum esse, quod semper tale sit, quale *ἰδέαν* appellat ille, nos speciem); non potuit animus hæc in corpore inclusus agnoscere, cognita attulit; ex quo tam multarum rerum cognitionis admiratio tollitur. Neque ea plane videt animus, quum repente in tam insolitum tamque perturbatum domicilium immigravit, sed quum se collegit atque recreavit, tum agnoscit illa reminiscendo. Ita nihil est aliud discere, nisi recordari.

59 Ego autem majore etiam quodam modo memoriam admiror. Quid est enim illud, quo meminimus? aut quam habet vim? aut unde natam? Non quæro, quanta memoria Simonides fuisse dicatur; quanta Theodectes; quanta is, qui a Pyrrho legatus ad senatum est missus, Cineas; quanta nuper Charmadas; quanta, qui modo fuit, Scepsius Metrodorus; quanta noster Hortensius; de communi hominum memoria loquor, et eorum maxime, qui in aliquo majore studio et arte versantur: quorum quanta mens sit, difficile est existimare; ita multa meminerunt.

60 XXV. Quorsus igitur hæc spectat oratio? Quæ sit illa vis et unde sit, intelligendum puto. Non est certe nec cordis nec cerebri nec sanguinis nec atomorum; anima sit ignisve, nescio; nec me pudet, ut istos, fateri nescire, quod nesciam; illud, si ulla alia de re obscura affirmare possem, sive anima sive ignis sit animus, eum jurarem esse divinum. Quid enim? obsecro te, terrane tibi, aut hoc nebuloso et

caliginoso cœlo, aut sata aut concreta videtur tanta vis memoriæ? Si, quid sit hoc, non vides, at, quale sit, vides; si ne id quidem, at, quantum sit, profecto vides. Quid igi- 61
tur? utrum capacitatem aliquam in animo putamus esse, quo, tamquam in aliquod vas, ea, quæ meminimus, infundantur? Absurdum id quidem. Qui enim fundus aut quæ talis animi figura intelligi potest? aut quæ tanta omnino capacitas? An imprimi, quasi ceram, animum putamus, et memoriam esse signatarum rerum in mente vestigia? Quæ possunt verborum, quæ rerum ipsarum esse vestigia? quæ porro tam immensa magnitudo, quæ illa tam multa possit effingere.

Quid? illa vis quæ tandem est, quæ investigat occulta, quæ inventio atque excogitatio dicitur? ex hacne tibi terrena mortalique natura et caduca concreta ea videtur? aut qui primus, quod summæ sapientiæ Pythagoræ visum est, omnibus rebus imposuit nomina? aut qui dissipatos homi- 62
nes congregavit et ad societatem vitæ convocavit? aut qui sonos vocis, qui infiniti videbantur, paucis litterarum notis terminavit? aut qui errantium stellarum cursus, prægressiones institionesque notavit? Omnes magni; etiam superiores, qui fruges, qui vestitum, qui tecta, qui cultum vitæ, qui præsidia contra feras invenerunt: a quibus mansuefacti et exculti a necessariis artificiis ad elegantiora defluximus. Nam et auribus oblectatio magna parta est, inventa et temperata varietate et natura sonorum, et astra suspeximus, quum ea, quæ sunt infixa certis locis, tum illa non re, sed vocabulo errantia. Quorum conversiones omnesque motus qui [animus] vidit, is docuit, similem animum suum ejus esse, qui ea fabricatus esset in cœlo. Nam quum Ar- 63
chimedes lunæ, solis, quinque errantium motus in sphæram illigavit, effecit idem, quod ille, qui in Timæo mundum ædificavit Platonis deus, ut tarditate et celeritate dissimillimos motus una regeret conversio. Quod si in hoc mundo fieri sine deo non potest, ne in sphæra quidem eosdem motus Archimedes sine divino ingenio potuisset imitari.

64 XXVI. Mihi vero ne hæc quidem notiora et illustriora carere vi divina videntur, ut ego aut poetam grave plenumque carmen sine cœlesti aliquo mentis instinctu putem fundere, aut eloquentiam sine majore quadam vi fluere, abundantem sonantibus verbis uberibusque sententiis. Philosophia vero, omnium mater artium, quid est aliud, nisi, ut Plato ait, donum, ut ego, inventum deorum ? Hæc nos primum ad illorum cultum, deinde ad jus hominum, quod situm est in generis humani societate, tum ad modestiam magnitudinemque animi erudivit, eademque ab animo, tamquam ab oculis, caliginem dispulit, ut omnia, supera, infera, prima, ultima, media, videremus.

65 Prorsus hæc divina mihi videtur vis, quæ tot res efficiat et tantas. Quid est enim memoria rerum et verborum ? quid porro inventio ? profecto id, quo ne in deo quidem quicquam majus intelligi potest. Non enim ambrosia deos, aut nectare, aut Juventate pocula ministrante, lætari arbitror, nec Homerum audio, qui Ganymeden ab dis raptum ait propter formam, ut Jovi bibere ministraret ; non justa caussa, cur Laomedonti tanta fieret injuria. Fingebat hæc Homerus et humana ad deos transferebat ; divina mallem ad nos. Quæ autem divina ? Vigere, sapere, invenire, meminisse.

Ergo animus est, ut ego dico, divinus, ut Euripides dicere audet, deus ; et quidem, si deus aut anima aut ignis est, idem est animus hominis. Nam ut illa natura cœlestis et terra vacat et humore, sic utriusque harum rerum humanus animus est expers. Sin autem est quinta quædam natura, ab Aristotele inducta primum, hæc et deorum est et animorum. Hanc nos sententiam secuti his ipsis verbis in Consolatione hæc expressimus :

66 XXVII. "Animorum nulla in terris origo inveniri potest. Nihil enim est in animis mixtum atque concretum, aut quod ex terra natum atque fictum esse videatur ; nihil ne aut humidum quidem aut flabile aut igneum. His enim in naturis nihil inest, quod vim memoriæ, mentis, cogitationis

habeat, quod et præterita teneat et futura provideat et com-
plecti possit præsentia: quæ sola divina sunt, nec invenie-
tur umquam, unde ad hominem venire possint, nisi a deo.
Singularis est igitur quædam natura atque vis animi, se-
juncta ab his usitatis notisque naturis. Ita, quicquid est
illud, quod sentit, quod sapit, quod vivit, quod viget, cœleste
et divinum ob eamque rem æternum sit necesse est. Nec
vero deus ipse, qui intelligitur a nobis, alio modo intelligi
potest, nisi mens soluta quædam et libera, segregata ab
omni concretione mortali, omnia sentiens et movens, ipsaque
prædita motu sempiterno." Hoc e genere atque eadem e 67
natura est humana mens.

Ubi igitur aut qualis est ista mens? Ubi tua aut qua-
lis? potesne dicere? an, si omnia ad intelligendum non
habeo, quæ habere vellem, ne iis quidem, quæ habeo, mihi
per te uti licebit? Non valet tantum animus, ut se ipsum
ipse videat; at, ut oculus, sic animus se non videns alia cer-
nit. Non videt autem, quod minimum est, formam suam;
fortasse! quamquam id quoque; sed relinquamus; vim
certe, sagacitatem, memoriam, motum, celeritatem videt.
Hæc magna, hæc divina, hæc sempiterna sunt. Qua facie
quidem sit, aut ubi habitet, ne quærendum quidem est.

XXVIII. Ut, quum videmus speciem primum candorem- 68
que cœli, dein conversionis celeritatem tantam, quantam
cogitare non possumus; tum vicissitudines dierum ac noc-
tium commutationesque temporum quadripartitas ad matu-
ritatem frugum et ad temperationem corporum aptas; eor-
umque omnium moderatorem et ducem solem; lunamque
accretione et deminutione luminis, quasi fastorum notis,
signantem dies; tum in eodem orbe in duodecim partes dis-
tributo quinque stellas ferri, eosdem cursus constantissime
servantes disparibus inter se motibus; nocturnamque cœli
formam undique sideribus ornatam; tum globum terræ
eminentem e mari, fixum in medio mundi universi loco,
duabus oris distantibus habitabilem et cultum, quarum al-
tera, quam nos incolimus,

Sub axe posita ad stellas septem, unde horrifer
Aquilonis stridor gelidas molitur nives,

altera australis, ignota nobis, quam vocant Græci ἀντίχθο-
69 να; ceteras partes incultas, quod aut frigore rigeant aut urantur calore; hic autem, ubi habitamus, non intermittit suo tempore

Cœlum nitescere, arbores frondescere,
Vites lætificæ pampinis pubescere,
Rami baccarum ubertate incurvescere,
Segetes largiri fruges, florere omnia,
Fontes scatere, herbis prata convestirier;

tum multitudinem pecudum partim ad vescendum, partim ad cultus agrorum, partim ad vehendum, partim ad corpora vestienda; hominemque ipsum quasi contemplatorem cœli ac deorum, eorumque cultorem; atque hominis utili-
70 tati agros omnes et maria parentia: hæc igitur et alia innumerabilia quum cernimus, possumusne dubitare, quin his præsit aliquis vel effector, si hæc nata sunt, ut Platoni videtur, vel, si semper fuerunt, ut Aristoteli placet, moderator tanti operis et muneris? Sic mentem hominis, quamvis eam non videas, ut deum non vides, tamen, ut deum agnoscis ex operibus ejus, sic ex memoria rerum, et inventione, et celeritate motus, omnique pulchritudine virtutis, vim divinam mentis agnoscito.

XXIX. In quo igitur loco est? Credo equidem in capite; et, cur credam, afferre possum. Sed alias, ubi sit animus; certe quidem in te est.

Quæ est ei natura? Propria, puto, et sua. Sed fac igneam, fac spirabilem: nihil ad id, de quo agimus. Illud modo videto, ut deum noris, etsi ejus ignores et locum et faciem, sic animum tibi tuum notum esse oportere, etiam
71 si ignores et locum et formam. In animi autem cognitione dubitare non possumus, nisi plane in physicis plumbei sumus, quin nihil sit animis admixtum, nihil concretum, nihil copulatum, nihil coagmentatum, nihil duplex. Quod quum ita sit, certe nec secerni nec dividi nec discerpi nec distrahi

potest, nec interire igitur. Est enim interitus quasi discessus et secretio ac diremptus earum partium, quæ ante interitum junctione aliqua tenebantur.

His et talibus rationibus adductus Socrates nec patronum quæsivit ad judicium capitis, nec judicibus supplex fuit, adhibuitque liberam contumaciam, a magnitudine animi ductam, non a superbia; et supremo vitæ die de hoc ipso multa disseruit, et paucis ante diebus, quum facile posset educi e custodia, noluit, et quum pæne in manu jam mortiferum illud teneret poculum, locutus ita est, ut non ad mortem trudi, verum in cœlum videretur ascendere.

XXX. Ita enim censebat, itaque disseruit: duas esse vias 72
duplicesque cursus animorum e corpore excedentium. Nam qui se humanis vitiis contaminavissent, et se totos libidinibus dedidissent, quibus cæcati vel domesticis vitiis atque flagitiis se inquinavissent, vel re publica violanda fraudes inexpiabiles concepissent, iis devium quoddam iter esse, seclusum a concilio deorum; qui autem se integros castosque servavissent, quibusque fuisset minima cum corporibus contagio, seseque ab his semper sevocassent, essentque in corporibus humanis vitam imitati deorum; his ad illos, a quibus essent profecti, reditum facilem patere. Itaque com- 73
memorat, ut cygni, qui non sine caussa Apollini dicati sint, sed quod ab eo divinationem habere videantur, qua providentes, quid in morte boni sit, cum cantu et voluptate moriantur; sic omnibus bonis et doctis esse faciendum.

Nec vero de hoc quisquam dubitare posset, nisi idem nobis accideret, diligenter de animo cogitantibus, quod iis sæpe usu venit, qui quum acriter oculis deficientem solem intuerentur, ut adspectum omnino amitterent; sic mentis acies se ipsa intuens nonnumquam hebescit, ob eamque caussam contemplandi diligentiam amittimus. Itaque dubitans, circumspectans, hæsitans, multa adversa reverens, tamquam in rate in mari immenso nostra vehitur oratio.

Sed hæc et vetera et a Græcis. Cato autem sic abiit e 74
vita, ut caussam moriendi nactum se esse gauderet. Vetat

enim dominans ille in nobis deus injussu hinc nos suo demigrare; quum vero caussam justam deus ipse dederit, ut tunc Socrati, nunc Catoni, sæpe multis, næ ille, mediusfidius, vir sapiens lætus ex his tenebris in lucem illam excesserit. Nec tamen illa vincla carceris ruperit (leges enim vetant), sed tamquam a magistratu aut ab aliqua potestate legitima, sic a deo evocatus atque emissus exierit. *Tota* enim *philosophorum vita,* ut ait idem, *commentatio mortis est.*

75 XXXI. Nam quid aliud agimus, quum a voluptate, id est a corpore, quum a re familiari, quæ est ministra et famula corporis, quum a re publica, quum a negotio omni sevocamus animum? quid, inquam, tum agimus, nisi animum ad se ipsum advocamus, secum esse cogimus maximeque a corpore abducimus? Secernere autem a corpore animum ecquidnam aliud est quam emori discere? Quare hoc commentemur, mihi crede, disjungamusque nos a corporibus, id est, consuescamus mori. Hoc et, dum erimus in terris, erit illi cœlesti vitæ simile, et, quum illuc ex his vinclis emissi feremur, minus tardabitur cursus animorum. Nam qui in compedibus corporis semper fuerunt, etiam, quum soluti sunt, tardius ingrediuntur; ut ii, qui ferro vincti multos annos fuerunt. Quo quum venerimus, tum denique vivemus. Nam hæc quidem vita mors est, quam lamentari possem, si liberet.

76 *A.* Satis tu quidem in Consolatione es lamentatus: quam quum lego, nihil malo, quam has res relinquere; his vero modo auditis, multo magis. *M.* Veniet tempus, et quidem celeriter; et sive retractabis sive properabis; volat enim ætas. Tantum autem abest ab eo, ut malum mors sit, quod tibi dudum videbatur, ut verear, ne homini nihil sit non malum aliud certe, sed nihil bonum aliud potius, si quidem vel dii ipsi vel cum diis futuri sumus. *A.* Quid refert? *M.* Adsunt enim, qui hæc non probent. Ego autem numquam ita te in hoc sermone dimittam, ulla uti ratione mors tibi videri malum possit.

A. Qui potest, quum ista cognoverim? *M.* Qui possit, 77
rogas? Catervæ veniunt contra dicentium, nec solum Epicureorum, quos equidem non despicio, sed nescio quo modo doctissimus quisque contemnit; acerrime autem deliciæ meæ, Dicæarchus, contra hanc immortalitatem disseruit. Is enim tres libros scripsit, qui Lesbiaci vocantur, quod Mytilenis sermo habetur, in quibus vult efficere, animos esse mortales. Stoici autem usuram nobis largiuntur, tamquam cornicibus; diu mansuros aiunt animos; semper, negant.

XXXII. Num non vis igitur audire, cur, etiam si ita sit, mors tamen non sit in malis? *A.* Ut videtur; sed me nemo de immortalitate depellet. *M.* Laudo id quidem; 78
esti nihil nimis oportet confidere. Movemur enim sæpe aliquo acute concluso, labamus mutamusque sententiam clarioribus etiam in rebus; in his est enim aliqua obscuritas. Id igitur si acciderit, simus armati. *A.* Sane quidem; sed, ne accidat, providebo.

M. Numquid igitur est caussæ, quin amicos nostros Stoicos dimittamus? eos dico, qui aiunt animos manere, e corpore quum excesserint, sed non semper. *A.* Istos vero; qui, quod tota in hac caussa difficillimum est, suscipiant, posse animum manere corpore vacantem; illud autem, quod non modo facile ad credendum est, sed, eo concesso, quod volunt, consequens, id vero non dant, ut, quum diu permanserit, ne intereat. *M.* Bene reprehendis, et se isto modo res habet.

Credamus igitur Panætio a Platone suo dissentienti? 79
Quem enim omnibus locis divinum, quem sapientissimum, quem sanctissimum, quem Homerum philosophorum appellat, hujus hanc unam sententiam de immortalitate animorum non probat. Vult enim, quod nemo negat, quicquid natum sit, interire; nasci autem animos; quod declaret eorum similitudo, qui procreentur, quæ etiam in ingeniis non solum in corporibus appareat. Alteram autem affert rationem: nihil esse, quod doleat, quin id ægrum esse quo-

que possit; quod autem in morbum cadat, id etiam interiturum; dolere autem animos; ergo etiam interire.

80 XXXIII. Hæc refelli possunt. Sunt enim ignorantis, quum de æternitate animorum dicatur, de mente dici, quæ omni turbido motu semper vacet, non de partibus iis, in quibus ægritudines, iræ, libidinesque versentur, quas is, contra quem hæc dicuntur, semotas a mente et disclusas putat. Jam similitudo magis apparet in bestiis, quarum animi sunt rationis expertes; hominum autem similitudo in corporum figura magis exstat, et ipsi animi magni refert quali in corpore locati sint. Multa enim e corpore exsistunt, quæ acuant mentem, multa, quæ obtundant. Aristoteles quidem ait, omnes ingeniosos melancholicos esse, ut ego me tardiorem esse non moleste feram. Enumerat multos, idque quasi constet, rationem, cur ita fiat, affert. Quodsi tanta vis est ad habitum mentis in iis, quæ gignuntur in corpore (ea sunt autem, quæcunque sunt, quæ similitudinem faciant), nihil necessitatis affert, cur nascantur animi,
81 similitudo. Omitto similitudines. Vellem adesse posset Panætius; vixit cum Africano; quærerem ex eo, cujus suorum similis fuisset Africani fratris nepos; facie vel patris, vita omnium perditorum ita similis, ut esset facile deterrimus; cujus etiam similis P. Crassi, et sapientis, et eloquentis, et primi hominis, nepos, multorumque aliorum clarorum virorum, quos nihil attinet nominare, nepotes et filii.

Sed quid agimus? oblitine sumus, hoc nunc nobis esse propositum, quum satis de æternitate dixissemus, ne, si interirent quidem animi, quicquam mali esse in morte? *A.* Ego vero memineram, sed te de æternitate dicentem aberrare a proposito facile patiebar.

82 XXXIV. *M.* Video te alte spectare, et velle in cœlum migrare. Spero fore, ut contingat id nobis. Sed fac, ut isti volunt, animos non remanere post mortem: video nos, si ita sit, privari spe beatioris vitæ; mali vero quid affert ista sententia? Fac enim sic animum interire, ut corpus: num igitur aliquis dolor aut omnino post mortem sensus in

corpore est? Nemo id quidem dicit, etsi Democritum in-
simulat Epicurus; Democritici negant. Ne in animo qui-
dem igitur sensus remanet, ipse enim nusquam est. Ubi
igitur malum est, quoniam nihil tertium est? an, quoniam
ipse animi discessus a corpore non fit sine dolore? Ut
credam ita esse, quam est id exiguum! Et falsum esse
arbitror, et fit plerumque sine sensu, nonnumquam etiam
cum voluptate; totumque hoc leve est, qualecunque est; fit
enim ad punctum temporis: illud angit vel potius excru- 83
ciat, discessus ab omnibus iis, quæ sunt bona in vita. Vide,
ne a malis dici verius possit. Quid ego nunc lugeam vit-
am hominum? Vere et jure possum. Sed quid necesse
est, quum id agam, ne post mortem miseros nos putemus
fore, etiam vitam efficere deplorando miseriorem? Feci-
mus hoc in eo libro, in quo nosmet ipsos, quantum potui-
mus, consolati sumus. A malis igitur mors abducit, non a
bonis, verum si quærimus. Et quidem hoc a Cyrenaico
Hegesia sic copiose disputatur, ut is a rege Ptolemæo pro-
hibitus esse dicatur illa in scholis dicere, quod multi, iis au-
ditis, mortem sibi ipsi consciscerent.

Callimachi quidem epigramma in Ambraciotam Cleom- 84
brotum est, quem ait, quum ei nihil accidisset adversi, e
muro se in mare abjecisse lecto Platonis libro. Ejus au-
tem, quem dixi, Hegesiæ liber est, Ἀποκαρτερῶν, quod a
vita quidam per inediam discedens revocatur ab amicis, qui-
bus respondens vitæ humanæ enumerat incommoda. Pos-
sem id facere, etsi minus quam ille, qui omnino vivere ex-
pedire nemini putat. Mitto alios: etiamne nobis expedit?
qui, et domesticis et forensibus solatiis ornamentisque priv-
ati, certe, si ante occidissemus, mors nos a malis, non a
bonis abstraxisset.

XXXV. Sit igitur aliquis, qui nihil mali habeat, nullum 85
a fortuna vulnus acceperit: Metellus ille honoratis quat-
tuor filiis; at quinquaginta Priamus, e quibus septendecim
justa uxore natis. In utroque eandem habuit fortuna pot-
estatem, sed usa in altero est. Metellum enim multi filii,

filiæ, nepotes, neptes in rogum imposuerunt; Priamum tanta progenie orbatum, quum in aram confugisset, hostilis manus interemit. Hic si vivis filiis, incolumi regno, occidisset,

— — adstante ope barbarica,
Tectis cælatis, laqueatis:

utrum tandem a bonis an a malis discessisset? Tum profecto videretur a bonis. At certe ei melius evenisset, nec tam flebiliter illa canerentur:

Hæc omnia vidi inflammari,
Priamo vi vitam evitari,
Jovis aram sanguine turpari.

Quasi vero ista vi quicquam tum potuerit ei melius accidere! Quodsi ante occidisset, talem eventum omnino amisisset;
86 hoc autem tempore sensum amisit malorum. Pompeio nostro familiari, quum graviter ægrotaret Neapoli, melius est factum; coronati Neapolitani fuerunt; nimirum etiam Puteolani; vulgo ex oppidis publice gratulabantur. Ineptum sane negotium et Græculum, sed tamen fortunatum. Utrum igitur, si tum esset exstinctus, a bonis rebus an a malis discessisset? Certe a miseris. Non enim cum socero bellum gessisset; non imparatus arma sumpsisset; non domum reliquisset; non ex Italia fugisset; non exercitu amisso nudus in servorum ferrum et manus incidisset; non liberi defleti; non fortunæ omnes a victoribus possiderentur. Qui, si mortem tum obisset, in amplissimis fortunis occidisset, is propagatione vitæ quot, quantas, quam incredibiles hausit calamitates!

XXXVI. Hæc morte effugiuntur, etiam si non evenerunt, tamen, quia possunt evenire; sed homines ea sibi accidere posse non cogitant. Metelli sperat sibi quisque fortunam; proinde quasi aut plures fortunati sint quam infelices, aut certi quicquam sit in rebus humanis, aut sperare sit prudentius quam timere.

87 Sed hoc ipsum concedatur, bonis rebus homines morte privari; ergo etiam carere mortuos vitæ commodis, idque esse miserum? Certe ita dicant necesse est. An potest

is, qui non est, re ulla *carere?* Triste enim est nomen ipsum *carendi*, quia subjicitur hæc vis: habuit, non habet; desiderat, requirit, indiget. Hæc, opinor, incommoda sunt carentis: caret oculis, odiosa cæcitas; liberis, orbitas. Valet hoc in vivis; mortuorum autem non modo vitæ commodis, sed ne vita quidem ipsa quisquam caret. De mortuis loquor, qui nulli sunt. Nos, qui sumus, num aut cornibus caremus aut pinnis? ecquis id dixerit? Certe nemo. Quid ita? Quia, quum id non habeas, quod tibi nec usu nec natura sit aptum, non careas, etiam si sentias te non habere.
Hoc premendum etiam atque etiam est argumentum, confir- 88
mato illo, de quo, si mortales animi sunt, dubitare non possumus, quin tantus interitus in morte sit, ut ne minima quidem suspicio sensus relinquatur; hoc igitur probe stabilito et fixo, illud excutiendum est, ut sciatur, quid sit *carere*, ne relinquatur aliquid erroris in verbo. *Carere* igitur hoc significat: egere eo, quod habere velis. Inest enim velle in carendo; nisi quum sic tamquam in febri dicitur alia quadam notione verbi. Dicitur enim alio modo etiam *carere*, quum aliquid non habeas et non habere te sentias, etiam si id facile patiare. *Carere* in morte non dicitur, nec enim esset dolendum; dicitur illud, *bono carere*, quod est malum. Sed ne vivus quidem bono caret, si eo non indiget. Sed in vivo intelligi tamen potest, regno te carere: dici autem hoc in te satis subtiliter non potest; posset in Tarquinio, quum regno esset expulsus; at in mortuo ne intelligi quidem; carere enim sentientis est, nec sensus in mortuo; ne carere quidem igitur in mortuo est.

XXXVII. Quamquam quid opus est in hoc philosophari, 89
quum rem non magno opere philosophia egere videamus? Quoties non modo ductores nostri, sed universi etiam exercitus ad non dubiam mortem concurrerunt! Quæ quidem si timeretur, non L. Brutus arcens eum reditu tyrannum, quem ipse expulerat, in prœlio concidisset; non cum Latinis decertans pater Decius, cum Etruscis filius, cum Pyrrho nepos, se hostium telis objecissent; non uno bello pro

patria cadentes Scipiones Hispania vidisset, Paullum et Geminum Cannæ, Venusia Marcellum, Litana Albinum, Lucania Gracchum. Num quis horum miser hodie? Ne tum quidem post spiritum extremum. Nec enim potest esse miser quisquam sensu perempto.

90 At id ipsum odiosum est, sine sensu esse. Odiosum, si id esset carere. Quum vero perspicuum sit, nihil posse in eo esse, qui ipse non sit: quid potest esse in eo odiosum, qui nec careat nec sentiat? Quamquam hoc quidem nimis sæpe; sed eo, quod in hoc inest omnis animi contractio ex metu mortis. Qui enim satis viderit, id quod est luce clarius, animo et corpore consumpto totoque animante deleto et facto interitu universo, illud animal, quod fuerit, factum esse nihil, is plane perspiciet, inter Hippocentaurum, qui numquam fuerit, et regem Agamemnonem nihil interesse, nec pluris nunc facere M. Camillum hoc civile bellum, quam ego vivo illo fecerim Romam captam.

Cur igitur et Camillus doleret, si hæc post trecentos et quinquaginta fere annos eventura putaret? et ego doleam, si ad decem millia annorum gentem aliquam urbem nostram potituram putem? Quia tanta caritas patriæ est, ut eam non sensu nostro, sed salute ipsius metiamur.

91 XXXVIII. Itaque non deterret sapientem mors, quæ propter incertos casus quotidie imminet, propter brevitatem vitæ numquam potest longe abesse, quo minus in omne tempus rei publicæ suisque consulat, ut posteritatem ipsam cujus sensum habiturus non sit, ad se putet pertinere. Quare licet etiam mortalem esse animum judicantem æterna moliri, non gloriæ cupiditate, quam sensurus non sit, sed virtutis, quam necessario gloria, etiam si tu id non agas, consequatur. Natura vero se sic habet, ut, quo modo initium nobis rerum omnium ortus noster afferat, sic exitum mors. Ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit. In quo quid potest esse mali, quum mors nec ad vivos pertineat, nec ad mortuos? Alteri nulli sunt, alteros non attinget.

Quam qui leviorem faciunt, somni simillimam volunt 92 esse; quasi vero quisquam ita nonaginta annos velit vivere, ut, quum sexaginta confecerit, reliquos dormiat! Ne sues quidem id velint, non modo ipse. Endymion vero, si fabulas audire volumus, ut, nescio quando, in Latmo obdormivit, qui est mons Cariæ, nondum, opinor, est experrectus. Num igitur eum curare censes, quum Luna laboret? a qua consopitus putatur, ut eum dormientem oscularetur. Quid curet autem, qui ne sentit quidem? Habes somnum imaginem mortis, eamque quotidie induis: et dubitas, quin sensus in morte nullus sit, quum in ejus simulacro videas esse nullum sensum?

XXXIX. Pellantur ergo istæ ineptiæ pæne aniles, ante 93 tempus mori miserum esse. Quod tandem tempus? Naturæne? At ea quidem dedit usuram vitæ tamquam pecuniæ, nulla præstituta die. Quid est igitur, quod querare, si repetit, quum vult? ea enim conditione acceperas. Iidem, si puer parvus occidit, æquo animo ferendum putant; si vero in cunis, ne querendum quidem. Atqui ab hoc acerbius exegit natura, quod dederat. Nondum gustaverat, inquit, vitæ suavitatem; hic autem jam sperabat magna, quibus frui cœperat. At id quidem ipsum in ceteris rebus melius putatur, aliquam partem, quam nullam, attingere; cur in vita secus? Quamquam non male ait Callimachus, *multo sæpius lacrimasse Priamum quam Troilum.* Eorum autem, qui exacta ætate moriuntur, fortuna laudatur. Cur? Nam, reor, nullis, si vita longior 94
daretur, posset esse jucundior. Nihil enim est profecto homini prudentia dulcius, quam, ut cetera auferat, affert certe senectus.

Quæ vero ætas longa est? aut quid omnino homini longum? nonne

Modo pueros, modo adolescentes, in cursu a tergo insequens,
Necopinantes assecuta est

senectus? sed quia ultra nihil habemus, hoc longum dicimus. Omnia ista perinde ut cuique data sunt pro rata

parte, ita aut longa aut brevia dicuntur. Apud Hypanim fluvium, qui ab Europæ parte in Pontum influit, Aristoteles ait, bestiolas quasdam nasci, quæ unum diem vivant. Ex his igitur hora octava quæ mortua est, provecta ætate mortua est; quæ vero occidente sole, decrepita; eo magis, si etiam solstitiali die. Confer nostram longissimam ætatem cum æternitate: in eadem propemodum brevitate, qua illæ bestiolæ, reperiemur.

95 XL. Contemnamus igitur omnes ineptias (quod enim levius huic levitati nomen imponam?) totamque vim bene vivendi in animi robore ac magnitudine et in omnium rerum humanarum contemptione ac despicientia et in omni virtute ponamus. Nam nunc quidem cogitationibus mollissimis effeminamur; ut, si ante mors adventet, quam Chaldæorum promissa consecuti sumus, spoliati magnis qui-
96 busdam bonis, illusi destitutique videamur. Quodsi exspectando et desiderando pendemus animis, cruciamur, angimur: pro dii immortales! quam iter illud jucundum esse debet, quo confecto nulla reliqua cura, nulla sollicitudo futura sit!

Quam me delectat Theramenes! quam elato animo est! Etsi enim flemus, quum legimus, tamen non miserabiliter vir clarus emoritur. Qui quum, conjectus in carcerem triginta jussu tyrannorum, venenum ut sitiens obduxisset, reliquum sic e poculo ejecit, ut id resonaret; quo sonitu reddito arridens: *Propino*, inquit, *hoc pulchro Critiæ*, qui in eum fuerat teterrimus. Græci enim in conviviis solent nominare, cui poculum traditurі sint. Lusit vir egregius extremo spiritu, quum jam præcordiis conceptam mortem contineret; vereque ei, cui venenum præbiberat, mortem
97 eam est auguratus, quæ brevi consecuta est. Quis hanc animi maximi æquitatem in ipsa morte laudaret, si mortem malum judicaret? Vadit in eundem carcerem atque in eundem paucis post annis scyphum Socrates eodem scelere judicum, quo tyrannorum Theramenes. Quæ est igitur ejus oratio, qua facit eum Plato usum apud judices, jam morte multatum?

XLI. "Magna me, inquit, spes tenet, judices, bene mihi
evenire, quod mittar ad mortem. Necesse est enim sit al-
terum de duobus; ut aut sensus omnino omnes mors aufer-
at, aut in alium quendam locum ex his locis morte migre-
tur. Quamobrem, sive sensus exstinguitur, morsque ei
somno similis est, qui nonnumquam etiam sine visis somni-
orum placatissimam quietem affert; dii boni! quid lucri
est emori! aut quam multi dies reperiri possunt, qui tali
nocti anteponantur? Cui si similis futura est perpetuitas
omnis consequentis temporis, quis me beatior? Sin vera 98
sunt, quæ dicuntur, migrationem esse mortem in eas oras,
quas, qui e vita excesserunt, incolunt; id multo jam bea-
tius est. Tene, quum ab iis, qui se judicum numero haberi
volunt, evaseris, ad eos venire, qui vere judices appellen-
tur, Minoem, Rhadamanthum, Æacum, Triptolemum, con-
venireque eos, qui juste et cum fide vixerint? Hæc per-
egrinatio mediocris vobis videri potest? Ut vero colloqui
cum Orpheo, Musæo, Homero, Hesiodo liceat, quanti tan-
dem æstimatis? Equidem sæpe emori, si fieri posset, vel-
lem, ut ea, quæ dico, mihi liceret invenire. Quanta de-
lectatione autem afficerer, quum Palamedem, quum Ajacem,
quum alios judicio iniquo circumventos convenirem! Tent-
arem etiam summi regis, qui maximas copias duxit ad Troj-
am, et Ulixi Sisyphique prudentiam; nec ob eam rem,
quum hæc exquirerem, sicut hic faciebam, capite damnarer.
Ne vos quidem, judices, ii, qui me absolvistis, mortem tim-
ueritis. Nec enim cuiquam bono mali quicquam evenire 99
potest, nec vivo nec mortuo, nec umquam ejus res a diis
immortalibus negligentur; nec mihi ipsi hoc accidit fortu-
ito. Nec vero ego iis, a quibus accusatus aut a quibus con-
demnatus sum, habeo quod succenseam, nisi quod mihi noc-
ere se crediderunt." Et hæc quidem hoc modo. Nihil
autem melius extremo: "Sed tempus est, inquit, jam hinc
abire me, ut moriar; vos, ut vitam agatis. Utrum autem
sit melius, dii immortales sciunt; hominem quidem scire
arbitror neminem.

XLII. Næ ego haud paullo hunc animum malim, quam
eorum omnium fortunas, qui de hoc judicaverunt: etsi,
quod præter deos negat scire quemquam, id scit ipse, utrum
sit melius; nam dixit ante; sed suum illud, nihil ut affirm-
100 et, tenet ad extremum. Nos autem teneamus, ut nihil
censeamus esse malum, quod sit a natura datum omnibus,
intelligamusque, si mors malum sit, esse sempiternum mal-
um. Nam vitæ miseræ mors finis esse videtur; mors si
est misera, finis esse nullus potest.

Sed quid ego Socratem aut Theramenem, præstantes vir-
os virtutis et sapientiæ gloria, commemoro? quum Lace-
dæmonius quidam, cujus ne nomen quidem proditum est,
mortem tanto opere contempserit, ut, quum ad eam ducer-
etur damnatus ab Ephoris et esset vultu hilari atque læto,
dixissetque ei quidam inimicus: *Contemnisne leges Lyc-
urgi?* responderit: *Ego vero illi maximam gratiam hab-
eo, qui me ea pœna multaverit, quam sine mutuatione
et sine versura possem dissolvere.* O virum Sparta dig-
num! ut mihi quidem, qui tam magno animo fuerit, innoc-
101 ens damnatus esse videatur. Tales innumerabiles nostra
civitas tulit. Sed quid duces et principes nominem, quum
legiones scribat M. Cato sæpe alacres in eum locum pro-
fectas, unde redituras se non arbitrarentur? Pari animo
Lacedæmonii in Thermopylis occiderunt, in quos Simonides:

> Dic, hospes, Spartæ, nos te hic vidisse jacentes,
> Dum sanctis patriæ legibus obsequimur.

Quid ille dux Leonidas dicit? *Pergite animo forti, Lace-
dæmonii; hodie apud inferos fortasse cœnabimus.* Fuit
hæc gens fortis, dum Lycurgi leges vigebant. E quibus
unus, quum Perses hostis in colloquio dixisset glorians:
*Solem præ jaculorum multitudine et sagittarum non vid
102 ebitis; In umbra igitur*, inquit, *pugnabimus.* Viros com-
memoro. Qualis tandem Lacæna? quæ quum filium in
prœlium misisset et interfectum audisset, *Idcirco*, inquit,
*genueram, ut esset, qui pro patria morte non dubitaret
occumbere.*

XLIII. Esto: fortes et duri Spartiatæ; magnam habet vim rei publicæ disciplina. Quid? Cyrenæum Theodorum, philosophum non ignobilem, nonne miramur? cui quum Lysimachus rex crucem minaretur, *Istis, quæso,* inquit, *ista horribilia minitare purpuratis tuis! Theodori quidem nihil interest, humine an sublime putrescat.*

Cujus hoc dicto admoneor, ut aliquid etiam de humatione et sepultura dicendum existimem, rem non difficilem, iis præsertim cognitis, quæ de nihil sentiendo paullo ante dicta sunt. De qua Socrates quidem quid senserit, apparet in eo libro, in quo moritur, de quo jam tam multa
diximus. Quum enim de immortalitate animorum disput- 103
avisset, et jam moriendi tempus urgeret, rogatus a Critone, quemadmodum sepeliri vellet, *Multam vero,* inquit, *operam, amici, frustra consumpsi. Critoni enim nostro non persuasi, me hinc avolaturum neque mei quicquam relicturum. Veruntamen, Crito, si me assequi potueris aut sicubi nactus eris, ut tibi videtur, sepelito. Sed, mihi crede, nemo me vestrum, quum hinc excessero, consequetur.*

Præclare id quidem, qui et amico permiserit, et se osten-
derit de hoc toto genere nihil laborare. Durior Diogenes, 104
et is quidem idem sentiens, sed ut Cynicus asperius, projici se jussit inhumatum. Tum amici, *Volucribusne et feris? Minime vero,* inquit; *sed bacillum propter me, quo abigam, ponitote. Qui id poteris?* illi; *non enim senties. Quid igitur mihi ferarum laniatus oberit nihil sentienti?* Præclare Anaxagoras, qui quum Lampsaci moreretur, quærentibus amicis, velletne Clazomenas in patriam, si quid accidisset, auferri: *Nihil necesse est,* inquit; *undique enim ad inferos tantundem viæ est.* Totaque de ratione humationis unum tenendum est, ad corpus illam pertinere, sive occiderit animus sive vigeat. In corpore autem, perspicuum est, vel exstincto animo vel elapso, nullum residere sensum.

XLIV. Sed plena errorum sunt omnia. Trahit Hector- 105
em ad currum religatum Achilles; lacerari eum et sen-

tire, credo, putat. Ergo hic ulciscitur, ut quidem sibi videtur. At illa sicut acerbissimam rem mæret:

> Vidi, videre quod me passa ægerrume,
> Hectorem curru quadriiugo raptarier.

Quem Hectorem? aut quamdiu ille erit Hector? Melius Accius et aliquando sapiens Achilles:

> Immo enimvero corpus Priamo reddidi, Hectorem abstuli.

Non igitur Hectora traxisti, sed corpus, quod fuerat Hec-
106 toris. Ecce alius exoritur e terra, qui matrem dormire non sinat:

> Mater, te appello, quæ curam somno suspensam levas,
> Neque te mei miseret: surge et sepeli natum . . . .

(Hæc quum pressis et flebilibus modis, qui totis theatris mæstitiam inferant, concinuntur, difficile est, non eos, qui inhumati sunt, miseros judicare.)

> ——— prius
> Quam feræ volucresque . . . .

(Metuit, ne laceratis membris minus bene utatur; ne combustis, non extimescit.)

> Neu reliquias sic meas siris denudatis ossibus
> Tetra sanie delibutas fœde divexarier.

107 (Non intelligo, quid metuat, quum tam bonos septenarios fundat ad tibiam.)

Tenendum est igitur, nihil curandum esse post mortem, quum multi inimicos etiam mortuos pœniuntur. Exsecratur luculentis sane versibus apud Ennium Thyestes: primum ut naufragio pereat Atreus; durum hoc sane; talis enim interitus non est sine gravi sensu; illa inania:

> Ipse summis saxis fixus asperis, evisceratus,
> Latere pendens, saxa spargens tabo, sanie et sanguine atro.

Non ipsa saxa magis sensu omni vacabunt, quam ille *latere pendens*, cui se hic cruciatum censet optare. Quam essent dura, si sentiret! nulla sine sensu. Illud vero perquam inane:

Neque sepulcrum, quo recipiat, habeat, portum corporis,
Ubi remissa humana vita corpus requiescat malis.

Vides, quanto hæc in errore versentur. Portum esse corporis et requiescere in sepulcro putat mortuum. Magna culpa Pelopis, qui non erudierit filium nec docuerit, quatenus esset quidque curandum.

XLV. Sed quid singulorum opiniones animadvertam, na- 108
tionum varios errores perspicere quum liceat? Condiunt Ægyptii mortuos et eos servant domi; Persæ etiam cera circumlitos condunt, ut quam maxime permaneant diuturna corpora. Magorum mos est, non humare corpora suorum, nisi a feris sint ante laniata. In Hyrcania plebs publicos alit canes, optimates domesticos; nobile autem genus canum illud scimus esse; sed pro sua quisque facultate parat, a quibus lanietur, eamque optimam illi esse censent sepulturam. Permulta alia colligit Chrysippus, ut est in omni historia curiosus; sed ita tetra sunt quædam, ut ea fugiat et reformidet oratio. Totus igitur hic locus est contemnendus in nobis, non negligendus in nostris; ita tamen, ut mortuorum corpora nihil sentire vivi sentiamus. Quantum au- 109
tem consuetudini famæque dandum sit, id curent vivi; sed ita, ut intelligant, nihil id ad mortuos pertinere.

Sed profecto mors tum æquissimo animo oppetitur, quum suis se laudibus vita occidens consolari potest. Nemo parum diu vixit, qui virtutis perfectæ perfecto functus est munere. Multa mihi ipsi ad mortem tempestiva fuerunt, quæ utinam potuissem obire! Nihil enim jam acquirebatur, 110
cumulata erant officia vitæ, cum fortuna bella restabant. Quare si ipsa ratio minus perficiet, ut mortem negligere possimus; at vita acta perficiat, ut satis superque vixisse videamur. Quamquam enim sensus abierit, tamen suis et propriis bonis laudis et gloriæ, quamvis non sentiant, mortui non carent. Etsi enim nihil habet in se gloria, cur expetatur, tamen virtutem tamquam umbra sequitur.

XLVI. Verum multitudinis judicium de bonis, si quando est, magis laudandum est, quam illi ob eam rem beati.

Non possum autem dicere, quoquo modo hoc accipietur, Lycurgum, Solonem legum et publicæ disciplinæ carere gloria, Themistoclem, Epaminondam bellicæ virtutis. Ante enim Salaminam ipsam Neptunus obruet, quam Salaminii tropæi memoriam; priusque Bœotia Leuctra tollentur, quam pugnæ Leuctricæ gloria. Multo autem tardius fama deseret Curium, Fabricium, Calatinum, duo Scipiones, duo Africanos, Maximum, Marcellum, Paullum, Catonem, Lælium, innumerabiles alios; quorum similitudinem aliquam qui arripuerit, non eam fama populari, sed vera bonorum laude metiens, fidenti animo, si ita res feret, gradietur ad mortem, in qua aut summum bonum aut nullum malum esse cognovimus. Secundis vero suis rebus volet etiam mori: non enim tam cumulus bonorum jucundus esse pot-
111 est, quam molesta decessio. Hanc sententiam significare videtur Laconis illa vox, qui, quum Rhodius Diagoras, Olympionices nobilis, uno die duo suos filios victores Olympiæ vidisset, accessit ad senem et gratulatus: *Morere, Diagora*, inquit; *non enim in cœlum adscensurus es.* Magna hæc et nimium fortasse Græci putant vel tum potius putabant; isque, qui hoc Diagoræ dixit, permagnum existimans, tres Olympionicas una e domo prodire, cunctari illum diutius in vita fortunæ objectum inutile putabat ipsi.

Ego autem tibi quidem, quod satis esset, paucis verbis, ut mihi videbar, responderam. Concesseras enim, nullo in malo mortuos esse; sed ob eam caussam contendi, ut plura dicerem, quod in desiderio et luctu hæc est consolatio maxima. Nostrum enim et nostra caussa susceptum dolorem modice ferre debemus, ne nosmet ipsos amare videamur. Illa suspicio intolerabili dolore cruciat, si opinamur eos, quibus orbati sumus, esse cum aliquo sensu in iis malis, quibus vulgo opinantur. Hanc excutere opinionem mihimet volui radicitus, eoque fui fortasse longior.

112 XLVII. *A.* Tu longior? non mihi quidem. Prior enim pars orationis tuæ faciebat, ut mori cuperem; posterior,

ut modo non nollem, modo non laborarem; omni autem oratione illud certe perfectum est, ut mortem non ducerem in malis.

M. Num igitur etiam rhetorum epilogum desideramus? an hanc jam artem plane relinquimus? *A.* Tu vero istam ne reliqueris, quam semper ornasti, et quidem jure; illa enim te, verum si loqui volumus, ornaverat. Sed quinam
est iste epilogus? aveo enim audire, quicquid est. *M.* De- 113
orum immortalium judicia solent in scholis proferre de morte, nec vero ea fingere ipsi, sed Herodoto auctore aliisque pluribus. Primum Argiæ sacerdotis, Cleobis et Bito, filii prædicantur; nota fabula est. Quum enim illam ad solenne et statum sacrificium curru vehi jus esset satis longe ab oppido ad fanum, morarenturque jumenta, tunc juvenes ii, quos modo nominavi, veste posita, corpora oleo perunxerunt, ad jugum accesserunt. Ita sacerdos advecta in fanum, quum currus esset ductus a filiis, precata a dea dicitur, ut illis præmii daret pro pietate quod maximum homini dari posset a deo; post epulatos cum matre adolescentes somno se ded-
isse, mane inventos esse mortuos. Simili precatione Troph- 114
onius et Agamedes usi dicuntur: qui, quum Apollini Delphis templum exædificavissent, venerantes deum petiverunt mercedem non parvam quidem operis et laboris sui, nihil certi, sed quod esset optimum homini. Quibus Apollo se id daturum ostendit post ejus diei diem tertium: qui ut illuxit, mortui sunt reperti. Judicavisse deum dicunt, et eum quidem deum, cui reliqui dii concessissent, ut præter ceteros divinaret.

XLVIII. Affertur etiam de Sileno fabella quædam, qui, quum a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur: docuisse regem, non nasci homini longe
optimum esse, proximum autem quam primum mori. Qua 115
est sententia in Cresphonte usus Euripides:

> Nam nos decebat, coetus celebrantes, domum
> Lugere, ubi esset aliquis in lucem editus,
> Humanæ vitæ varia reputantes mala;

At, qui labores morte finisset graves,
Hunc omni amicos laude et lætitia exsequi.

Simile quiddam est in Consolatione Crantoris: ait enim, Terinæum quendam Elysium, quum graviter filii mortem mæreret, venisse in psychomantium quærentem, quæ fuisset tantæ calamitatis caussa; huic in tabellis tres hujusmodi versiculos datos:

Ignaris homines in vita mentibus errant:
Euthynous potitur, fatorum numine, leto.
Sic fuit utilius finiri ipsique tibique.

116 His et talibus auctoribus usi confirmant, caussam rebus a diis immortalibus judicatam. Alcidamas quidem, rhetor antiquus in primis nobilis, scripsit etiam laudationem mortis, quæ constat ex enumeratione humanorum malorum. Cui rationes eæ, quæ exquisitius a philosophis colliguntur, defuerunt, ubertas orationis non defuit.

Claræ vero mortes, pro patria oppetitæ, non solum gloriosæ rhetoribus, sed etiam beatæ videri solent. Repetunt ab Erechtheo, cujus etiam filiæ cupide mortem expetiverunt pro vita civium; Codrum, qui se in medios immisit hostes veste famulari, ne posset agnosci, si esset ornatu regio, quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore. Menœceus non prætermittitur, qui item oraculo edito largitus est patriæ suum sanguinem. Iphigenia Aulide duci se immolandam jubet, *ut hostium eliciatur suo.* Veniunt inde ad propiora.

XLIX. Harmodius in ore et Aristogito, Lacedæmonius Leonidas, Thebanus Epaminondas viget. Nostros non norunt; quos enumerare magnum est; ita sunt multi, quibus videmus optabiles mortes fuisse cum gloria.

117 Quæ quum ita sint, magna tamen eloquentia est utendum atque ita velut superiore e loco contionandum, ut homines mortem vel optare incipiant vel certe timere desistant. Nam si supremus ille dies non exstinctionem, sed commutationem affert loci, quid optabilius? sin autem perimit ac delet omnino, quid melius, quam in mediis vitæ laboribus

obdormiscere, et ita conniventem somno consopiri sempiterno? Quod si fiat, melior Ennii quam Solonis oratio. Hic enim noster:

Nemo me lacrumis decoret, *inquit*, nec funera fletu
Faxit!

At vero ille sapiens:

Mors mea ne careat lacrumis, linquamus amicis
Mærorem, ut celebrent funera cum gemitu.

Nos vero, si quid tale acciderit, ut a deo denuntiatum 118
videatur, ut exeamus e vita, læti et agentes gratias paremus, emittique nos e custodia et levari vinclis arbitremur, ut aut in æternam et plane in nostram domum remigremus, aut omni sensu molestiaque careamus; sin autem nihil denuntiabitur, eo tamen simus animo, ut horribilem illum diem aliis nobis faustum putemus nihilque in malis ducamus, quod sit vel a diis immortalibus vel a natura, parente omnium, constitutum. Non enim temere nec fortuito sati et creati sumus; sed profecto fuit quædam vis, quæ generi consuleret humano nec id gigneret aut aleret, quod, quum exanclavisset omnes labores, tum incideret in mortis malum sempiternum. Portum potius paratum nobis et perfugium
putemus! Quo utinam velis passis pervehi liceat! Sin 119
reflantibus ventis rejiciemur, tamen eodem paullo tardius referamur necesse est. Quod autem omnibus necesse est, idne miserum esse uni potest? Habes epilogum, ne quid prætermissum aut relictum putes.

A. Ego vero; et quidem fecit etiam iste me epilogus firmiorem. *M.* Optime, inquam. Sed nunc quidem valetudini tribuamus aliquid; cras autem et quot dies erimus in Tusculano, agamus hæc et ea potissimum, quæ levationem habeant ægritudinum, formidinum, cupiditatum: qui omni e philosophia est fructus uberrimus.

BOOK II.

ON THE ENDURING OF PAIN.

SUMMARY.

I. In the Prœmium (chap. 1–3) Cicero again exhorts his countrymen to a diligent cultivation of philosophical studies, through the medium of the Latin language, and adds some remarks respecting his own system. He then passes (chap. 4) to the Disputation itself, which consists of two parts:

II. Part First.—Whether pain is an evil, and to what extent (chap. 5–14)? The notion that pain is the greatest of all evils is briefly refuted, and the modified proposition adopted, that pain is an evil (chap. 5). Cicero then examines the opinions of the three leading philosophical schools. In the first place, he dispatches the doctrine of the Cyrenaics and Epicureans (chap. 6–7, to § 18; and chap. 12, § 28), who held pain to be the greatest of all evils, developing at the same time his own theory, that pain, although of course an evil, is nevertheless an evil which may be overcome (chap. 7, § 18—chap. 11). Secondly, he rejects, as utterly visionary, the opinion of the Stoics, that pain is no evil at all (chap. 12, § 29—chap. 13, § 30); and thirdly, he proves the views of the Peripatetics to be correct (chap. 13, § 31—chap. 14, init.).

III. Part Second.—By what means pain may be overcome (chap. 14–27). The means recommended by Cicero for the attainment of this end are, 1. Practice and habit (chap. 14–17). 2. The exercise of reason, especially of self-control, the contemplation of illustrious examples, exertion of the mind, sense of honor (chap. 18–27, § 65).

IV. By way of conclusion, the result of the Disputation is again briefly stated (chap. 27, § 66, 67).

1 I. Neoptolemus quidem apud Ennium *philosophari sibi* ait *necesse esse, sed paucis; nam omnino haud placere.* Ego autem, Brute, necesse mihi quidem esse arbitror philosophari; nam quid possum, præsertim nihil agens, agere melius? sed non paucis, ut ille. Difficile est enim in philosophia pauca esse ei nota, cui non sint aut pleraque aut omnia. Nam nec pauca nisi e multis eligi possunt, nec, qui pauca perceperit, non idem reliqua eodem studio per-
2 sequetur. Sed tamen in vita occupata atque, ut Neoptol-

emi tum erat, militari pauca ipsa multum sæpe prosunt, et ferunt fructus, si non tantos, quanti ex universa philosophia percipi possunt, tamen eos, quibus aliqua ex parte interdum aut cupiditate aut ægritudine aut metu liberemur. Velut ex ea disputatione, quæ mihi nuper habita est in Tusculano, magna videbatur mortis effecta contemptio, quæ non minimum valet ad animum metu liberandum. Nam qui id, quod vitari non potest, metuit, is vivere animo quieto nullo modo potest; sed qui, non modo quia necesse est mori, verum etiam quia nihil habet mors, quod sit horrendum, mortem non timet, magnum is sibi præsidium ad beatam vitam comparat. Quamquam non sumus ignari, multos studiose 3
contra esse dicturos: quod vitare nullo modo potuimus, nisi nihil omnino scriberemus. Etenim si orationes, quas nos multitudinis judicio probari volebamus (popularis est enim illa facultas, et effectus eloquentiæ est audientium approbatio); sed si reperiebantur nonnulli, qui nihil laudarent, nisi quod se imitari posse confiderent, quemque sperandi sibi, eundem bene dicendi finem proponerent et, quum obruerentur copia sententiarum atque verborum, jejunitatem et famem se malle quam ubertatem et copiam dicerent (unde erat exortum genus Atticorum, iis ipsis, qui id sequi se profitebantur, ignotum; qui jam conticuerunt pæne ab ipso foro irrisi); quid futurum putamus, quum adjutore 4
populo, quo utebamur antea, nunc minime nos uti posse videamus? Est enim philosophia paucis contenta judicibus, multitudinem consulto ipsa fugiens, eique ipsi et suspecta et invisa, ut vel, si quis universam velit vituperare, secundo id populo facere possit, vel, si in eam, quam nos maxime sequimur, conetur invadere, magna habere possit auxilia a reliquorum philosophorum disciplinis.

II. Nos autem universæ philosophiæ vituperatoribus respondimus in Hortensio; pro Academia autem quæ dicenda essent, satis accurate in Academicis quattuor libris explicata arbitramur; sed tamen tantum abest, ut scribi contra nos nolimus, ut id etiam maxime optemus. In ipsa enim

Græcia philosophia tanto in honore numquam fuisset, nisi doctissimorum contentionibus dissensionibusque viguisset.

5 Quam ob rem hortor omnes, qui facere id possunt, ut hujus quoque generis laudem jam languenti Græciæ eripiant, et perferant in hanc urbem, sicut reliquas omnes, quæ quidem erant expetendæ, studio atque industria sua majores nostri transtulerunt. Atque oratorum quidem laus, ita, ducta ab humili, venit ad summum, ut jam, quod natura fert in omnibus fere rebus, senescat, brevique tempore ad nihilum ventura videatur; philosophia nascatur Latinis quidem litteris ex his temporibus, eamque nos adjuvemus, nosque ipsos redargui refellique patiamur. Quod ii ferunt animo iniquo, qui certis quibusdam destinatisque sententiis quasi addicti et consecrati sunt eaque necessitate constricti, ut etiam, quæ non probare soleant, ea cogantur constantiæ caussa defendere: nos, qui sequimur probabilia nec ultra quam id, quod veri simile occurrit, progredi possumus, et refellere sine pertinacia et refelli sine iracundia parati sumus.

6 Quodsi hæc studia traducta erunt ad nostros, ne bibliothecis quidem Græcis egebimus, in quibus multitudo infinita librorum propter eorum est multitudinem, qui scripserunt; eadem enim dicuntur a multis; ex quo libris omnia referserunt. Quod accidet etiam nostris, si ad hæc studia plures confluxerint. Sed eos, si possumus, excitemus, qui liberaliter eruditi adhibita etiam disserendi elegantia ratione et via philosophantur.

7 III. Est enim quoddam genus eorum, qui se philosophos appellari volunt, quorum dicuntur esse Latini sane multi libri, quos non contemno equidem, quippe quos numquam legerim; sed quia profitentur ipsi illi, qui eos scribunt, se neque distincte neque distribute neque eleganter neque ornate scribere, lectionem sine ulla delectatione negligo. Quid enim dicant et quid sentiant ii, qui sunt ab ea disciplina, nemo mediocriter quidem doctus ignorat. Quam ob rem quoniam, quemadmodum dicant, ipsi non laborant:

cur legendi sint, nisi ipsi inter se, qui idem sentiunt, non
intelligo. Nam ut Platonem reliquosque Socraticos et de- 8
inceps eos, qui ab his profecti sunt, legunt omnes, etiam qui
illa aut non approbant aut non studiosissime consectantur;
Epicurum autem et Metrodorum non fere præter suos quis-
quam in manus sumit; sic hos Latinos ii soli legunt, qui
illa recte dici putant. Nobis autem videtur, quicquid lit-
teris mandetur, id commendari omnium eruditorum lectioni
decere. Nec, si id ipsi minus consequi possumus, idcirco
minus id ita faciendum esse sentimus.

Itaque mihi semper Peripateticorum Academiæque con- 9
suetudo de omnibus rebus in contrarias partes disserendi
non ob eam caussam solum placuit, quod aliter non posset,
quid in quaque re veri simile esset, inveniri, sed etiam
quod esset ea maxima dicendi exercitatio; qua princeps
usus est Aristoteles, deinde eum qui secuti sunt. Nostra
autem memoria Philo, quem nos frequenter audivimus, in-
stituit alio tempore rhetorum præcepta tradere, alia philo-
sophorum. Ad quam nos consuetudinem a familiaribus nos-
tris adducti in Tusculano, quod datum est temporis nobis,
in eo consumpsimus. Itaque, quum ante meridiem dictioni
operam dedissemus, sicut pridie feceramus, post meridiem
in Academiam descendimus. In qua disputationem hab-
itam non quasi narrantes exponimus, sed eisdem fere verbis,
ut actum disputatumque est.

IV. Est igitur ambulantibus ad hunc modum sermo ille 10
nobis institutus et a tali quodam ductus exordio:

A. Dici non potest, quam sim hesterna disputatione tua
delectatus vel potius adjutus. Etsi enim mihi sum con-
scius, numquam me nimis vitæ cupidum fuisse, tamen in-
terdum objiciebatur animo meo metus quidam et dolor, cog-
itantis fore aliquando finem hujus lucis et amissionem om-
nium vitæ commodorum. Hoc genere molestiæ sic, mihi
crede, sum liberatus, ut nihil minus curandum putem.

M. Minime mirum id quidem. Nam efficit hoc phil- 11
osophia: medetur animis, inanes sollicitudines detrahit,

cupiditatibus liberat, pellit timores. Sed hæc ejus vis non idem potest apud omnes; tum valet multum, quum est idoneam complexa naturam. *Fortes* enim non modo *Fortuna adjuvat*, ut est in vetere proverbio, sed multo magis ratio, quæ quibusdam quasi præceptis confirmat vim fortitudinis. Te natura excelsum quendam videlicet et altum et humana despicientem genuit; itaque facile in animo forti contra mortem habita insedit oratio. Sed hæc eadem num censes apud eos ipsos valere, nisi admodum paucos, a quibus inventa, disputata, conscripta sunt? Quotus enim quisque philosophorum invenitur, qui sit ita moratus, ita animo ac vita constitutus, ut ratio postulat? qui disciplinam suam non ostentationem scientiæ, sed legem vitæ putet?
12 qui obtemperet ipse sibi et decretis suis pareat? Videre licet alios tanta levitate et jactatione, ut iis fuerit non didicisse melius, alios pecuniæ cupidos, gloriæ nonnullos, multos libidinum servos, ut cum eorum vita mirabiliter pugnet oratio: quod quidem mihi videtur esse turpissimum. Ut enim, si grammaticum se professus quispiam barbare loquatur, aut si absurde canat is, qui se haberi velit musicum, hoc turpior sit, quod in eo ipso peccet, cujus profitetur scientiam; sic philosophus in vitæ ratione peccans hoc turpior est, quod in officio, cujus magister esse vult, labitur, artemque vitæ professus delinquit in vita.

V. *A.* Nonne verendum est igitur, si est ita ut dicis, ne philosophiam falsa gloria exornes? Quod est enim majus argumentum, nihil eam prodesse, quam quosdam perfectos
13 philosophos turpiter vivere? *M.* Nullum vero id quidem argumentum est. Nam ut agri non omnes frugiferi sunt, qui coluntur, falsumque illud Accii:

> Probæ etsi in segetem sunt deteriorem datæ
> Fruges, tamen ipsæ suapte natura enitent:

sic animi non omnes culti fructum ferunt. Atque, ut in eodem simili verser, ut ager, quamvis fertilis, sine cultura fructuosus esse non potest; sic sine doctrina animus; ita est utraque res sine altera debilis. Cultura autem animi

philosophia est: hæc extrahit vitia radicitus, et præparat animos ad satus accipiendos, eaque mandat iis et, ut ita dicam, serit, quæ adulta fructus uberrimos ferant. Agamus igitur, ut cœpimus. Dic, si vis, de quo disputari velis.

A. Dolorem existimo maximum malorum omnium. 14
M. Etiamne majus quam dedecus? *A.* Non audeo id dicere quidem, et me pudet tam cito de sententia esse dejectum. *M.* Magis esset pudendum, si in sententia permaneres. Quid enim minus est dignum, quam tibi pejus quicquam videri dedecore, flagitio, turpitudine? quæ ut effugias, quis est non modo recusandus, sed non ultro appetendus, subeundus, excipiendus dolor? *A.* Ita prorsus existimo. Quare ne sit sane summum malum dolor; malum certe est. *M.* Videsne igitur, quantum, breviter admonitus, de doloris terrore dejeceris? *A.* Video plane, sed
plus desidero. *M.* Experiar equidem; sed magna res est, 15
animoque mihi opus est non repugnante. *A.* Habebis id quidem. Ut enim heri feci, sic nunc rationem, quo ea me cunque ducet, sequar.

VI. *M.* Primum igitur de imbecillitate multorum et de variis disciplinis philosophorum loquar, quorum princeps et auctoritate et antiquitate, Socraticus Aristippus, non dubitavit summum malum dolorem dicere. Deinde ad hanc enervatam muliebremque sententiam satis docilem se Epicurus præbuit. Hunc post Rhodius Hieronymus dolore vacare summum bonum dixit; tantum in dolore duxit mali. Ceteri præter Zenonem, Aristonem, Pyrrhonem idem fere, quod modo tu; malum illud quidem, sed alia pejora.

Ergo id, quod natura ipsa et quædam generosa virtus 16
statim respuit, ne sedulo dolorem summum malum diceres oppositoque dedecore sententia depellerere, in eo magistra vitæ philosophia tot secula permanet. Quod huic officium, quæ laus, quod decus erit tanti, quod adipisci cum dolore corporis velit, qui dolorem summum malum sibi esse persuaserit? Quam porro quis ignominiam, quam turpitudinem non pertulerit, ut effugiat dolorem, si id summum

malum esse decreverit? Quis autem non miser, non modo tunc, quum premetur summis doloribus, si in iis est summum malum, sed etiam quum sciet id sibi posse evenire? et quis est, cui non possit? Ita fit, ut omnino nemo esse
17 possit beatus. Metrodorus quidem perfecte eum beatum putat, cui corpus bene constitutum sit, et exploratum ita semper fore. Quis autem est iste, cui id exploratum possit esse?

VII. Epicurus vero ea dicit, ut mihi quidem risus captare videatur. Affirmat enim quodam loco, si uratur sapiens, si crucietur—exspectas fortasse, dum dicat: patietur, perferet, non succumbet; magna mehercule laus et eo ipso, per quem juravi, Hercule digna; sed Epicuro, homini aspero et duro, non est hoc satis; in Phalaridis tauro si erit, dicet: *Quam suave est! quam hoc non curo!* Suave etiam? an parum est, si non amarum? At id quidem illi ipsi, qui dolorem malum esse negant, non solent dicere, cuiquam suave esse cruciari; asperum, difficile, odiosum, contra naturam dicunt, nec tamen malum. Hic, qui solum hoc malum dicit, et malorum omnium extremum, sapient-
18 em censet id suave dicturum. Ego a te non postulo, ut dolorem eisdem verbis efficias, quibus Epicurus, voluptatem, homo, ut scis, voluptarius. Ille dixerit sane idem in Phalaridis tauro, quod, si esset in lectulo; ego tantam vim non tribuo sapientiæ contra dolorem. Sit fortis in perferendo, officio satis est; ut lætetur etiam, non postulo. Tristis enim res est sine dubio, aspera, amara, inimica naturæ, ad patiendum tolerandumque difficilis.

19 Adspice Philoctetam, cui concedendum est gementi; ipsum enim Herculem viderat in Œta magnitudine dolorum ejulantem. Nihil igitur hunc virum sagittæ, quas ab Hercule acceperat, tum consolabantur, quum

> E viperino morsu venæ viscerum
> Veneno imbutæ tetros cruciatus cient.

Itaque exclamat auxilium expetens, mori cupiens:

Heu! quis salsis fluctibu' mandet
Me ex sublimi vertice saxi?
Jam jam absumor, conficit animam
  Vis volneris, ulceris æstus.

Difficile dictu videtur, eum non in malo esse et magno quidem, qui ita clamare cogatur.

VIII. Sed videamus Herculem ipsum, qui tum dolore 20
frangebatur, quum immortalitatem ipsa morte quærebat. Quas hic voces apud Sophoclem in Trachiniis edit! cui quum Deïanira sanguine Centauri tinctam tunicam induisset, inhæsissetque ea visceribus, ait ille:

O multa dictu gravia, perpessu aspera,
Quæ corpore exanclata atque animo pertuli!
Nec mihi Junonis terror implacabilis,
Nec tantum invexit tristis Eurystheus mali,
Quantum una vecors Œnei partu edita.
Hæc me irretivit veste furiali inscium,
Quæ latere inhærens morsu lacerat viscera,
Urguensque graviter pulmonum haurit spiritus,
Jam decolorem sanguinem omnem exsorbuit.
Sic corpus clade horribili absumptum extabuit,
Ipse illigatus peste interimor textili.
Hos non hostilis dextra, non Terra edita
Moles Gigantum, non biformato impetu
Centaurus, ictus corpori inflixit meo,
Non Graia vis, non barbara ulla immanitas,
Non sæva terris gens relegata ultimis,
Quas peragrans undique omnem ecferitatem expuli;
Sed feminea vir, feminea interimor manu.
IX. O nate, vere hoc nomen usurpa patri!
Ne me occidentem matris superet caritas.
Huc arripe ad me manibus abstractam piis.
Jam cernam, mene an illam potiorem putes.
  Perge, aude, nate! illacrima patris pestibus! 21
Miserere! Gentes nostras flebunt miserias.
Heu! virginalem me ore ploratum edere,
Quem vidit nemo ulli ingemiscentem malo!
Ecfeminata virtus afflicta occidit.
Accede, nate, assiste, miserandum adspice
Evisceratum corpus laceratum patris!

Videte, cuncti! tuque Cœlestum sator,
Jace, obsecro, in me vim coruscam fulminis!
Nunc, nunc dolorum anxiferi torquent vertices,
Nunc serpit ardor. O ante victrices manus!
22 O pectora, o terga, o lacertorum tori!
Vestrone pressu quondam Nemeæus leo
Frendens efflavit graviter extremum halitum?
Hæc dextra Lernam, tetra mactata excetra,
Pacavit; hæc bicorporem afflixit manum;
Erymanthiam hæc vastificam abjecit beluam;
Hæc e Tartarea tenebrica abstractum plaga
Tricipitem eduxit, Hydra generatum, Canem;
Hæc interemit tortu multiplicabili
Draconem, auriferam obtutu observantem arborem.
Multa alia victrix nostra lustravit manus,
Nec quisquam e nostris spolia cepit laudibus.

Possumusne nos contemnere dolorem, quum ipsum Herculem tam intoleranter dolere videamus?

23 X. Veniat Æschylus, non poeta solum, sed etiam Pythagoreus; sic enim accepimus. Quo modo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium?

Unde ignis cluet mortalibu' clam
Divisus; eum doctu' Prometheus
Clepsisse dolo pœnasque Jovi
Fato expendisse supremo.

Has igitur pœnas pendens, affixus ad Caucasum dicit hæc:

Titanum soboles, socia nostri sanguinis,
Generata Cœlo, adspicite religatum asperis
Vinctumque saxis, navem ut horrisono freto
Noctem paventes timidi adnectunt navitæ.
Saturnius me sic infixit Jupiter,
Jovisque numen Mulcebri adscivit manus.
Hos ille cuneos fabrica crudeli inserens
Perrupit artus: qua miser sollertia
Transverberatus castrum hoc furiarum incolo.
24 Jam tertio me quoque funesto die
Tristi advolatu aduncis lacerans unguibus
Jovis satelles pastu dilaniat fero.
Tum, jecore opimo farta et satiata affatim,
Clangorem fundit vastum et sublime avolans

Pinnata cauda nostrum adulat sanguinem.
Quum vero adesum inflatu renovatum est jecur,
Tum rursum tetros avida se ad pastus refert.
Sic hanc custodem mæsti cruciatus alo,
Quæ me perenni vivum fœdat miseria.
Namque, ut videtis, vinclis constrictus Jovis
Arcere nequeo diram volucrem a pectore.
Sic me ipse viduus pestes excipio anxias, 25
Amore mortis terminum anquirens mali;
Sed longe a leto numine aspellor Jovis.
Atque hæc vetusta, sæclis glomerata horridis,
Luctifica clades nostro infixa est corpori,
E quo liquatæ solis ardore excidunt
Guttæ, quæ saxa assidue instillant Caucasi.

XI. Vix igitur posse videmur ita affectum non miserum 26
dicere, et, si hunc miserum, certe dolorem malum. *A.* Tu quidem adhuc meam caussam agis. Sed hoc mox videro. Interea, unde isti versus? non enim agnosco. *M.* Dicam hercle; etenim recte requiris. Videsne abundare me otio? *A.* Quid tum? *M.* Fuisti sæpe, credo, quum Athenis esses, in scholis philosophorum. *A.* Vero, ac libenter quidem. *M.* Animadvertebas igitur, etsi tum nemo erat admodum copiosus, veruntamen versus ab his admisceri orationi. *A.* Ac multos quidem a Dionysio Stoico. *M.* Probe dicis. Sed is quasi dictata, nullo delectu, nulla elegantia; Philo et proprium numerum, et lecta poemata, et loco adjungebat. Itaque postquam adamavi hanc quasi senilem declamationem, studiose equidem utor nostris poetis, sed, sicubi illi defecerunt, verti ipse multa de Græcis, ne quo ornamento in hoc genere disputationis careret Latina oratio. Sed vid-
esne, poetæ quid mali afferant? Lamentantes inducunt 27
fortissimos viros, molliunt animos nostros, ita sunt deinde dulces, ut non legantur modo, sed etiam ediscantur. Sic ad malam domesticam disciplinam vitamque umbratilem et delicatam quum accesserunt etiam poetæ, nervos omnes virtutis elidunt. Recte igitur a Platone ejiciuntur ex ea civitate, quam finxit ille, quum optimos mores et optimum rei publicæ statum exquireret. At vero nos, docti scilicet

a Græcia, hæc et a pueritia legimus et discimus: hanc eruditionem liberalem et doctrinam putamus.

28 XII. Sed quid poetis irascimur? Virtutis magistri, philosophi, inventi sunt, qui summum malum dolorem dicerent. At tu, adolescens, quum id tibi paullo ante dixisses videri, rogatus a me, etiamne majus quam dedecus, verbo de sententia destitisti. Rogo hoc idem Epicurum: majus dicet esse malum mediocrem dolorem, quam maximum dedecus; in ipso enim dedecore mali nihil esse, nisi sequantur dolores. Quis igitur Epicurum sequitur dolor, quum hoc ipsum dicit, summum malum esse dolorem? quo dedecus majus a philosopho nullum exspecto. Quare satis mihi dedisti, quum respondisti, majus tibi videri malum dedecus, quam dolorem. Hoc ipsum enim si tenebis, intelliges, quam sit obsistendum dolori; nec tam quærendum est, dolor malumne sit, quam firmandus animus ad dolorem ferendum.

29 Concludunt ratiunculas Stoici, cur non sit malum; quasi de verbo, non de re laboretur. Quid me decipis, Zeno? Nam quum id, quod mihi horribile videtur, tu omnino malum esse negas, capior et scire cupio, quo modo id, quod ego miserrimum existimem, ne malum quidem sit. Nihil est, inquit, malum, nisi quod turpe atque vitiosum est. Ad ineptias redis. Illud enim, quod me angebat, non eximis. Scio dolorem non esse nequitiam. Desine id me docere; hoc doce, doleam necne doleam, nihil interesse. Numquam quidquam, inquit, ad beate quidem vivendum, quod est in una virtute positum, sed est tamen rejiciendum. Cur? Asperum est, contra naturam, difficile perpessu, triste, durum.

30 XIII. Hæc est copia verborum, quod omnes uno verbo malum appellamus, id tot modis posse dicere! Definis tu mihi, non tollis dolorem, quum dicis asperum, contra naturam, vix quod ferri tolerarique possit; nec mentiris; sed re succumbere non oportebat verbis gloriantem, dum nihil bonum, nisi quod honestum, nihil malum, nisi quod turpe. Optare hoc quidem est, non docere. Illud et melius et veri-

us: omnia, quæ natura aspernetur, in malis esse; quæ adsciscat, in bonis. Hoc posito et verborum concertatione sublata, tantum tamen excellet illud, quod recte amplexantur isti, quod honestum, quod rectum, quod decorum appellamus, quod idem interdum virtutis nomine amplectimur, ut omnia præterea, quæ bona corporis et fortunæ putantur, perexigua et minuta videantur; ne malum quidem ullum, nec, si in unum locum collata omnia sint, cum
turpitudinis malo comparanda. Quare si, ut initio con- 31
cessisti, turpitudo pejus est quam dolor, nihil est plane dolor. Nam dum tibi turpe nec dignum viro videbitur gemere, ejulare, lamentari, frangi, debilitari dolore; dum honestas, dum dignitas, dum decus aderit, tuque in ea intuens te continebis; cedet profecto virtuti dolor et animi inductione languescet. Aut enim nulla virtus est, aut contemnendus omnis dolor. Prudentiamne vis esse, sine qua ne intelligi quidem ulla virtus potest? Quid ergo? ea patieturne te quicquam facere nihil proficientem et laborantem? An temperantia sinet te immoderate facere quicquam? an coli justitia poterit ab homine propter vim doloris enuntiante commissa, prodente conscios, multa officia relinquente?
Quid? fortitudini comitibusque ejus, magnitudini animi, 32
gravitati, patientiæ, rerum humanarum despicientiæ, quo modo respondebis? Afflictusne et jacens et lamentabili voce deplorans audies: *O virum fortem*? Te vero ita affectum ne virum quidem quisquam dixerit. Amittenda igitur fortitudo est aut sepeliendus dolor.

XIV. Ecquid scis igitur, si quid de Corinthiis tuis amiseris, posse habere te reliquam supellectilem salvam; virtutem autem si unam amiseris (etsi amitti non potest virtus), sed si unam confessus eris te non habere, nullam esse
te habiturum? Num igitur fortem virum, num magno an- 33
imo, num patientem, num gravem, num humana contemnentem potes dicere aut Philoctetam illum? a te enim malo discedere; sed ille certe non fortis, qui jacet

in lecto humido,
Quod ejulatu, questu, gemitu, fremitibus
Resonando mutum flebiles voces refert.

Non ego dolorem dolorem esse nego; cur enim fortitudo desideraretur? sed eum opprimi dico patientia, si modo est aliqua patientia; sin nulla est, quid exornamus philosophiam? aut quid ejus nomine gloriosi sumus? Pungit dolor—vel fodiat sane; si nudus es, da jugulum; sin tectus Vulcaniis armis, id est fortitudine, resiste. Hæc enim te, nisi ita facies, custos dignitatis relinquet et deseret.

34 Cretum quidem leges, quas sive Jupiter, sive Minos sanxit de Jovis quidem sententia, ut poetæ ferunt, itemque Lycurgi laboribus erudiunt juventutem, venando, currendo, esuriendo, sitiendo, algendo, æstuando. Spartæ vero pueri ad aram sic verberibus accipiuntur, ut multus e visceribus sanguis exeat; nonnumquam etiam, ut, quum ibi essem, audiebam, ad necem; quorum non modo nemo exclamavit umquam, sed ne ingemuit quidem. Quid ergo? hoc pueri possunt, viri non poterunt? et mos valet, ratio non valebit?

35 XV. Interest aliquid inter laborem et dolorem; sunt finitima omnino, sed tamen differt aliquid. Labor est functio quædam vel animi vel corporis gravioris operis et muneris; dolor autem motus asper in corpore, alienus a sensibus. Hæc duo Græci illi, quorum copiosior est lingua quam nostra, uno nomine appellant. Itaque industrios homines illi studiosos vel potius amantes doloris appellant, nos commodius laboriosos. Aliud est enim laborare, aliud dolere. O verborum inops interdum, quibus abundare te semper putas, Græcia! Aliud, inquam, est dolere, aliud laborare. Quum varices secabantur C. Mario, dolebat; quum æstu magno ducebat agmen, laborabat. Est inter hæc quædam tamen similitudo. Consuetudo enim laborum perpessionem
36 dolorum efficiet faciliorem. Itaque illi, qui Græciæ formam rerum publicarum dederunt, corpora juvenum firmari labore voluerunt. Quod Spartiatæ etiam in feminas transtulerunt, quæ ceteris in urbibus mollissimo cultu parietum

umbris occuluntur. Illi autem voluerunt nihil horum simile esse

apud Lacænas virgines,
Quibu' magi' palæstra, Eurota, sol, pulvis, labor,
Militia in studio est, quam fertilitas barbara.

Ergo his laboriosis exercitationibus et dolor intercurrit nonnumquam: impelluntur, feriuntur, abjiciuntur, cadunt; et ipse labor quasi callum quoddam obducit dolori.

XVI. Militiam vero (nostram dico, non Spartiatarum, 37
quorum procedit agmen ad tibiam, nec adhibetur ulla sine anapæstis pedibus hortatio)—nostri exercitus primum unde nomen habeant, vides; deinde, qui labor, quantus agminis; ferre plus dimidiati mensis cibaria; ferre, si quid ad usum velint; ferre vallum. Nam scutum, gladium, galeam in onere nostri milites non plus numerant, quam humeros, lacertos, manus. Arma enim membra milites esse dicunt. Quæ quidem ita geruntur apte, ut, si usus ferat, abjectis oneribus, expeditis armis, ut membris, pugnare possint. Quid? exercitatio legionum; quid? ille cursus, concursus, clamor, quanti laboris est! Ex hoc ille animus in prœliis paratus ad vulnera. Adduc pari animo inexercitatum mil-
item, mulier videbitur. Cur tantum interest inter novum 38
et veterem exercitum, quantum experti sumus? Ætas tironum plerumque melior; sed ferre laborem, contemnere vulnus consuetudo docet. Quin etiam videmus ex acie efferri sæpe saucios, et quidem rudem illum et inexercitatum quamvis levi ictu ploratus turpissimos edere. At vero ille exercitatus et vetus ob eamque rem fortior, medicum modo requirens, a quo obligetur:

E. O Patrocles, *inquit*, ad vos adveniens auxilium et vestras manus
Peto, priusquam oppeto malam pestem, mandatam hostili manu,
Neque sanguis ullo potis est pacto profluens consistere,
Si qui sapientia magi' vestra mors devitari potest.
Namque Æsculapi liberorum saucii opplent porticus;

Non potest accedi. *P.* Certe Eurypylus hic quidem. Hominem exercitum,
Ubi tantum luctus continuatur!

39 XVII. Vide, quam non flebiliter respondeat, rationem etiam afferat, cur æquo animo sibi ferendum sit:

E. Qui alteri exitium parat,
Eum scire oportet sibi paratam pestem, ut participet, parem.

Abducet Patrocles, credo, ut collocet in cubili, ut vulnus obliget. Si quidem homo esset. Sed nihil minus. Quærit enim, quid actum sit:

P. Eloquere . . . res Argivom prœlio ut se sustinet?
E. Non potest ecfari tantum dictis, quantum factis suppetit
Laboris.

Quiesce igitur et vulnus alliga! Etiam si Eurypylus posset, non posset Æsopus.

E. Ubi fortuna Hectoris
Nostram acrem aciem inclinatam . . .

et cetera explicat in dolore. Sic est enim intemperans militaris in forti viro gloria. Ergo hæc veteranus miles facere poterit, doctus vir sapiensque non poterit? Ille ve-
40 ro melius, ac non paullo quidem. Sed adhuc de consuetudine exercitationis loquor, nondum de ratione et sapientia. Aniculæ sæpe inediam biduum aut triduum ferunt. Subduc cibum unum diem athletæ: Jovem Olympium, eum ipsum, cui se exercebit, implorabit; ferre non posse clamabit. Consuetudinis magna vis est. Pernoctant venatores in nive, in montibus uri se patiuntur. Inde pugiles, cesti-
41 bus contusi, ne ingemiscunt quidem. Sed quid hos, quibus Olympiorum victoria consulatus ille antiquus videtur? Gladiatores, aut perditi homines aut barbari, quas plagas perferunt! quo modo illi, qui bene instituti sunt, accipere plagam malunt quam turpiter vitare! quam sæpe apparet nihil eos malle, quam vel domino satis facere vel populo! Mittunt etiam vulneribus confecti ad dominos, qui quærant quid velint; si satis iis factum sit, se velle decumbere. Quis mediocris gladiator ingemuit? quis vultum mutavit

umquam? quis non modo stetit, verum etiam decubuit turpiter? quis, quum decubuisset, ferrum recipere jussus collum contraxit? Tantum exercitatio, meditatio, consuetudo valet. Ergo hoc poterit

Samnis, spurcus homo, vita illa dignu' locoque;

vir, natus ad gloriam, ullam partem animi tam mollem habebit, quam non meditatione et ratione corroboret? Crudele gladiatorum spectaculum et inhumanum nonnullis videri solet, et haud scio an ita sit, ut nunc fit. Quum vero sontes ferro depugnabant, auribus fortasse multæ, oculis quidem nulla poterat esse fortior contra dolorem et mortem disciplina.

XVIII. De exercitatione et consuetudine et commenta- 42
tione dixi. Age sis, nunc de ratione videamus, nisi quid vis ad hæc. *A.* Egone ut te interpellem? Ne hoc quidem vellem; ita me ad credendum tua ducit oratio. *M.* Sitne igitur malum dolere necne, Stoici viderint, qui contortulis quibusdam et minutis conclusiunculis nec ad sensus permanantibus effici volunt, non esse malum dolorem. Ego illud, quicquid sit, tantum esse, quantum videatur, non puto, falsaque ejus visione et specie moveri homines dico vehementius, doloremque omnem esse tolerabilem. Unde igitur ordiar? an eadem breviter attingam, quæ modo dixi, quo facilius oratio progredi possit longius?

Inter omnes igitur hoc constat, nec doctos homines sol- 43
um, sed etiam indoctos, virorum esse fortium et magnanimorum et patientium et humana vincentium, toleranter dolorem pati; nec vero quisquam fuit, qui eum, qui ita pateretur, non laudandum putaret. Quod ergo et postulatur a fortibus et laudatur, quum fit, id aut extimescere veniens, aut non ferre præsens, nonne turpe est? Atqui vide, ne, quum omnes rectæ animi affectiones *virtutes* appellentur, non sit hoc proprium nomen omnium, sed ab ea, quæ una ceteris excellebat, omnes nominatæ sint. Appellata est enim ex *viro* virtus; viri autem propria maxime

est fortitudo. Cujus munera duo sunt maxima, mortis dolorisque contemptio. Utendum est igitur his, si virtutis compotes vel potius si viri volumus esse, quoniam a viris virtus nomen est mutuata. Quæres fortasse, quo modo; et recte. Talem enim medicinam philosophia profitetur.

44 XIX. Venit Epicurus, homo minime malus vel potius vir optimus; tantum monet, quantum intelligit. "Neglige, inquit, dolorem." Quis hoc dicit? Idem, qui dolorem summum malum. Vix satis constanter. Audiamus. "Si summus dolor est, inquit, necesse est brevem esse." *Iteradum eadem ista mihi;* non enim satis intelligo, quid summum dicas esse, quid breve. "Summum, quo nihil sit superius; breve, quo nihil brevius. Contemno magnitudinem doloris, a qua me brevitas temporis vindicabit ante pæne, quam venerit." Sed si est tantus dolor, quantus Philoctetæ? "Bene plane magnus mihi quidem videtur, sed tamen non summus. Nihil enim dolet nisi pes: possunt oculi, potest caput, latera, pulmones, possunt omnia; longe igitur abest a summo dolore. Ergo, inquit, dolor
45 diuturnus habet lætitiæ plus quam molestiæ." Nunc ego non possum, tantum hominem nihil sapere, dicere; sed nos ab eo derideri puto. Ego summum dolorem (summum autem dico, etiam si decem atomis est major alius) non continuo dico esse brevem, multosque possum bonos viros nominare, qui complures annos doloribus podagræ crucientur maximis. Sed homo catus numquam terminat nec magnitudinis nec diuturnitatis modum, ut sciam, quid summum dicat in dolore, quid breve in tempore. Omittamus hunc igitur nihil prorsus dicentem cogamusque confiteri, non esse ab eo doloris remedia quærenda, qui dolorem malorum omnium maximum dixerit, quamvis idem forticulum se in torminibus et in stranguria sua præbeat.

Aliunde igitur est quærenda medicina, et maxime quidem (si, quid maxime consentaneum sit, quærimus) ab iis, quibus, quod honestum sit, summum bonum, quod turpe, summum videtur malum. His tu præsentibus gemere et te

jactare non audebis profecto. Loquetur enim eorum voce Virtus ipsa tecum:

XX. Tune, quum pueros Lacedæmone, adolescentes Olympiæ, barbaros in arena videris excipientes gravissimas plagas et ferentes silentio, si te forte dolor aliquis pervellerit, exclamabis ut mulier? non constanter et sedate feres? Fieri non potest; natura non patitur. Audio. Pueri ferunt gloria ducti; ferunt pudore alii, multi metu; et tamen veremur, ut hoc, quod a tam multis et quod tot locis perferatur, natura patiatur? Illa vero non modo patitur, verum etiam postulat. Nihil enim habet præstantius, nihil quod magis expetat, quam honestatem, quam laudem, quam dignitatem, quam decus. Hisce ego pluribus nominibus unam rem declarari volo, sed utor, ut quam maxime significem, pluribus. Volo autem dicere, illud homini longe optimum esse, quod ipsum sit optandum per se, a virtute profectum vel in ipsa virtute situm, sua sponte laudabile, quod quidem citius dixerim solum, quam non summum bonum. Atque ut hæc de honesto, sic de turpi contraria; nihil tam tetrum, nihil tam aspernandum, nihil homine indignius. 46

Quod si tibi persuasum est (principio enim dixisti, plus in dedecore mali tibi videri quam in dolore), reliquum est, ut tute tibi imperes. Quamquam hoc nescio quo modo dicatur, quasi duo simus, ut alter imperet, alter pareat; non inscite tamen dicitur. 47

XXI. Est enim animus in partes tributus duas, quarum altera rationis est particeps, altera expers. Quum igitur præcipitur, ut nobismet ipsis imperemus, hoc præcipitur, ut ratio coerceat temeritatem. Est in animis omnium fere natura molle quiddam, demissum, humile, enervatum quodammodo et languidum. Si nihil esset aliud, nihil esset homine deformius. Sed præsto est domina omnium et regina, ratio, quæ connixa per se et progressa longius fit perfecta virtus. Hæc ut imperet illi parti animi, quæ obedire debet, id videndum est viro. Quonam modo? inquies.

48 Vel ut dominus servo, vel ut imperator militi, vel ut parens filio. Si turpissime se illa pars animi geret, quam dixi esse mollem; si se lamentis muliebriter lacrimisque dedet: vinciatur et constringatur amicorum propinquorumque custodiis. Sæpe enim videmus fractos pudore, qui ratione nulla vincerentur. Ergo hos quidem, ut famulos, vinclis prope ac custodia; qui autem erunt firmiores nec tamen robustissimi, hos admonitu oportebit, ut bonos milites, revocatos dignitatem tueri.

Non nimis in Niptris ille sapientissimus Græciæ saucius lamentatur, vel modice potius.

> Pedetentim, *inquit*, et sedato nisu!
> Ne succussu arripiat major
> Dolor . . .

49 (Pacuvius hoc melius quam Sophocles; apud illum enim perquam flebiliter Ulixes lamentatur in vulnere); tamen huic leviter gementi illi ipsi, qui ferunt saucium, personæ gravitatem intuentes, non dubitant dicere:

> Tu quoque, Ulixes, quamquam graviter
> Cernimus ictum, nimi' pæne animo es
> Molli, qui consuetus in armis
> Ævom agere . . .

Intelligit poeta prudens, ferendi doloris consuetudinem esse
50 non contemnendam magistram. Atque ille non immoderate magno in dolore:

> Retinete, tenete, opprimit ulcus.
> Nudate, heu miserum me! excrucior.

Incipit labi; deinde ilico desinit:

> Operite, abscedite, jam, jam
> Mittite! nam attrectatu et quassu
> Sævom amplificatis dolorem.

Videsne, ut obmutuerit non sedatus corporis, sed castigatus animi dolor? Itaque in extremis Niptris alios quoque objurgat, idque moriens:

> Conqueri fortunam advorsam, non lamentari decet.
> Id viri est officium; fletus muliebri ingenio additust.

Hujus animi pars illa mollior rationi sic paruit, ut severo imperatori miles pudens.

XXII. In quo vero erit perfecta sapientia (quem adhuc 51
nos quidem vidimus neminem; sed philosophorum sententiis, qualis hic futurus sit, si modo aliquando fuerit, exponitur)—is igitur, sive ea ratio, quæ erit in eo perfecta atque absoluta, sic illi parti imperabit inferiori, ut justus parens probis filiis; nutu, quod volet, conficiet, nullo labore, nulla molestia; eriget ipse se, suscitabit, instruet, armabit, ut, tamquam hosti, sic obsistat dolori. Quæ sunt ista arma? Contentio, confirmatio, sermoque intimus, quum ipse secum: Cave turpe quicquam, languidum, non virile.

Obversentur species honestæ viro: Zeno proponatur Ele- 52
ates, qui perpessus est omnia potius, quam conscios delendæ tyrannidis indicaret; de Anaxarcho Democriteo cogitetur, qui quum Cypri in manus Nicocreontis regis incidisset, nullum genus supplicii deprecatus est neque recusavit. Calanus Indus, indoctus ac barbarus, in radicibus Caucasi natus, sua voluntate vivus combustus est. Nos, si pes condoluit, si dens—sed fac totum dolere corpus—ferre non possumus. Opinio est enim quædam effeminata ac levis, nec in dolore magis, quam eadem in voluptate, qua quum liquescimus fluimusque mollitia, apis aculeum sine clamore
ferre non possumus. At vero C. Marius, rusticanus vir, sed 53
plane vir, quum secaretur, ut supra dixi, principio vetuit se alligari; nec quisquam ante Marium solutus dicitur esse sectus. Cur ergo postea alii? Valuit auctoritas. Videsne igitur, opinionis esse, non naturæ malum? Et tamen fuisse acrem morsum doloris, idem Marius ostendit; crus enim alterum non præbuit. Ita et tulit dolorem ut vir, et ut homo majorem ferre sine caussa necessaria noluit. Totum igitur in eo est, ut tibi imperes.

Ostendi autem, quod esset imperandi genus; atque hæc cogitatio, quid patientia, quid fortitudine, quid magnitudine animi dignissimum sit, non solum animum comprimit, sed ipsum etiam dolorem, nescio quo pacto, mitiorem facit.

54 XXIII. Ut enim fit in prœlio, ut ignavus miles ac tim-
idus, simul ac viderit hostem, abjecto scuto fugiat, quantum
possit, ob eamque caussam pereat, nonnumquam etiam in-
tegro corpore, quum ei, qui steterit, nihil tale evenerit : sic,
qui doloris speciem ferre non possunt, abjiciunt se atque ita
afflicti et exanimati jacent ; qui autem restiterunt, disced-
unt sæpissime superiores. Sunt enim quædam animi sim-
ilitudines cum corpore. Ut onera contentis corporibus fac-
ilius feruntur, remissis opprimunt ; simillime animus inten-
tione sua depellit pressum omnem ponderum, remissione
55 autem sic urgetur, ut se nequeat extollere. Et si verum
quærimus, in omnibus officiis persequendis animi est adhib-
enda contentio. Ea est sola officii tamquam custodia.

Sed hoc quidem in dolore maxime est providendum, ne
quid abjecte, ne quid timide, ne quid ignave, ne quid serv-
iliter muliebriterve faciamus ; in primisque refutetur ac re-
jiciatur Philocteteus ille clamor. Ingemiscere nonnum-
quam viro concessum est, idque raro ; ejulatus ne mulieri
quidem. Et hic nimirum est fletus, quem duodecim tab-
56 ulæ in funeribus adhiberi vetuerunt. Nec vero umquam
ne ingemiscit quidem vir fortis ac sapiens, nisi forte ut se
intendat ad firmitatem, ut in stadio cursores exclamant,
quam maxime possunt. Faciunt idem, quum exercentur,
athletæ ; pugiles vero, etiam quum feriunt adversarium, in
jactandis cestibus ingemiscunt ; non quod doleant animove
succumbant, sed quia profundenda voce omne corpus intend-
itur, venitque plaga vehementior.

XXIV. Quid ? qui volunt exclamare majus, num satis
habent latera, fauces, linguam intendere, e quibus ejici voc-
em et fundi videmus ? Toto corpore atque omnibus ungulis,
57 ut dicitur, contentioni vocis asserviunt. Genu, mehercule,
M. Antonium vidi, quum contente pro se ipse lege Varia dic-
eret, terram tangere. Ut enim balistæ lapidum et reliqua
tormenta telorum eo graviores emissiones habent, quo sunt
contenta atque adducta vehementius ; sic vox, sic cursus,
sic plaga hoc gravior, quo est missa contentius. Cujus con-

tentionis quum tanta vis sit, si gemitus in dolore ad confirmandum animum valebit, utemur; sin erit ille gemitus elamentabilis, si imbecillus, si abjectus, si flexibilis, ei qui se dederit, vix eum virum dixerim. Qui quidem gemitus si levationis aliquid afferret, tamen videremus, quid esset fortis et animosi viri; quum vero nihil imminuat doloris, cur frustra turpes esse volumus? Quid est enim fletu muliebri viro turpius?

Atque hoc præceptum, quod de dolore datur, patet latius. 58
Omnibus enim rebus, non solum dolori, simili contentione
animi resistendum est. Ira exardescit, libido concitatur:
in eandem arcem confugiendum est, eadem sunt arma sum-
enda. Sed quoniam de dolore loquimur, illa omittamus.
Ad ferendum igitur dolorem placide atque sedate plurimum
proficit toto pectore, ut dicitur, cogitare, quam id honestum
sit. Sumus enim natura, ut ante dixi (dicendum est enim
sæpius), studiosissimi appetentissimique honestatis: cujus si
quasi lumen aliquod adspeximus, nihil est, quod, ut eo poti-
amur, non parati simus et ferre et perpeti. Ex hoc cursu
atque impetu animorum ad veram laudem atque honestat-
em illa pericula adeuntur in prœliis; non sentiunt viri fort-
es in acie vulnera, vel sentiunt, sed mori malunt, quam
tantum modo de dignitatis gradu demoveri. Fulgentes 59
gladios hostium videbant Decii, quum in aciem eorum irru-
ebant. His levabat omnem vulnerum metum nobilitas
mortis et gloria. Num tum ingemuisse Epaminondam
putas, quum una cum sanguine vitam effluere sentiret?
imperantem enim patriam Lacedæmoniis relinquebat, quam
acceperat servientem. Hæc sunt solatia, hæc fomenta sum-
morum dolorum.

XXV. Dices, quid in pace? quid domi? quid in lectulo? 60
Ad philosophos me revocas, qui in aciem non sæpe prodeunt. E quibus homo sane levis, Heracleotes Dionysius, quum a Zenone fortis esse didicisset, a dolore dedoctus est. Nam quum ex renibus laboraret, ipso in ejulatu clamitabat, falsa esse illa, quæ antea de dolore ipse sensisset. Quem quum

Cleanthes condiscipulus rogaret, quænam ratio eum de sententia deduxisset, respondit: "Quia, quum tantum operæ philosophiæ dedissem, dolorem tamen ferre non possem, satis esset argumenti, malum esse dolorem. Plurimos autem annos in philosophia consumpsi; nec ferre possum; malum est igitur dolor." Tum Cleanthem, quum pede terram percussisset, versum ex Epigonis ferunt dixisse:

Audisne hæc, Amphiarae, sub terram abdite?

61 Zenonem significabat, a quo illum degenerare dolebat. At non noster Posidonius, quem et ipse sæpe vidi; et id dicam, quod solebat narrare Pompeius: se, quum Rhodum venisset decedens ex Syria, audire voluisse Posidonium; sed quum audisset, eum graviter esse ægrum, quod vehementer ejus artus laborarent, voluisse tamen nobilissimum philosophum visere; quem ut vidisset et salutavisset honorificisque verbis prosecutus esset molesteque se dixisset ferre, quod eum non posset audire; at ille: Tu vero, inquit, potes, nec committam, ut dolor corporis efficiat, ut frustra tantus vir ad me venerit. Itaque, narrabat, eum graviter et copiose de hoc ipso, nihil esse bonum, nisi quod esset honestum, cubantem disputavisse, quumque quasi faces ei doloris admoverentur, sæpe dixisse: Nihil agis, dolor! quamvis sis molestus, numquam te esse confitebor malum.

62 XXVI. Omninoque omnes clari et nobilitati labores contendendo fiunt etiam tolerabiles. Videmusne, ut, apud quos eorum ludorum, qui gymnici nominantur, magnus honos sit, nullum ab iis, qui in id certamen descendant, devitari dolorem? Apud quos autem venandi et equitandi laus viget, qui hanc petessunt, nullum fugiunt dolorem. Quid de nostris ambitionibus, quid de cupiditate honorum loquar? quæ flamma est, per quam non cucurrerint ii, qui hæc olim punctis singulis colligebant? Itaque semper Africanus Socraticum Xenophontem in manibus habebat, cujus in primis laudabat illud, quod diceret, eosdem labores non æque graves esse imperatori et militi, quod ipse honos laborem leviorem faceret imperatorium.

Sed tamen hoc evenit, ut in vulgus insipientium opinio 63 valeat honestatis, quum ipsam videre non possint. Itaque fama et multitudinis judicio moventur, ut id honestum putent, quod a plerisque laudetur. Te autem, si in oculis sis multitudinis, tamen ejus judicio stare nolim, nec, quod illa putet, idem putare pulcherrimum. Tuo tibi judicio est utendum; tibi si recta probanti placebis, tum non modo tete viceris, quod paullo ante præcipiebam, sed omnes et omnia. Hoc igitur tibi propone: amplitudinem animi et 64 quasi quandam exaggerationem quam altissimam animi, quæ maxime eminet contemnendis et despiciendis doloribus, unam esse omnium rem pulcherrimam, eoque pulchriorem, si vacet populo neque plausum captans se tamen ipsa delectet. Quin etiam mihi quidem laudabiliora videntur omnia, quæ sine venditatione et sine populo teste fiunt, non quo fugiendus sit (omnia enim bene facta in luce se collocari volunt), sed tamen nullum theatrum virtuti conscientia majus est.

XXVII. Atque in primis meditemur illud, ut hæc pati- 65 entia dolorum, quam sæpe jam animi intentione dixi esse firmandam, in omni genere se æquabilem præbeat. Sæpe enim multi, qui aut propter victoriæ cupiditatem aut propter gloriæ, aut etiam ut jus suum et libertatem tenerent, vulnera exceperunt fortiter et tulerunt, iidem omissa contentione dolorem morbi ferre non possunt. Neque enim illum, quem facile tulerant, ratione aut sapientia tulerant, sed studio potius et gloria. Itaque barbari quidam et immanes ferro decertare acerrime possunt, ægrotare viriliter non queunt; Græci autem homines, non satis animosi, prudentes, ut est captus hominum, satis, hostem adspicere non possunt; eidem morbos toleranter atque humane ferunt. At Cimbri et Celtiberi in prœliis exsultant, lamentantur in morbo; nihil enim potest esse æquabile, quod non a certa ratione proficiscatur.

Sed quum videas, eos, qui aut studio aut opinione ducan- 66 tur, in eo persequendo atque adipiscendo dolore non frangi;

debeas existimare, aut non esse malum dolorem, aut, etiam si, quicquid asperum alienumque natura sit, id appellari placeat malum, tantulum tamen esse, ut a virtute ita obruatur, ut nusquam appareat. Quæ meditare, quæso, dies et noctes. Latius enim manabit hæc ratio et aliquanto majorem locum, quam de uno dolore, occupabit. Nam si omnia fugiendæ turpitudinis adipiscendæque honestatis caussa faciemus, non modo stimulos doloris, sed etiam fulmina fortunæ contemnamus licebit, præsertim quum paratum sit
67 illud ex hesterna disputatione perfugium. Ut enim, si cui naviganti, quem prædones insequantur, deus quis dixerit: "Ejice te de navi; præsto est, qui excipiat, vel delphinus, ut Arionem Methymnæum, vel equi Pelopis illi Neptunii, qui *per undas currus suspensos rapuisse* dicuntur, excipient te et, quo velis, perferent," omnem omittat timorem; sic urgentibus asperis et odiosis doloribus, si tanti sint, ut ferendi non sint, quo sit confugiendum, vides.

Hæc fere hoc tempore putavi esse dicenda. Sed tu fortasse in sententia permanes. *A.* Minime vero; meque biduo duarum rerum, quas maxime timebam, spero liberatum metu. *M.* Cras ergo ad clepsydram (sic enim diximus); sed tibi hoc video non posse deberi. *A.* Ita prorsus. Et illud quidem ante meridiem; hoc eodem tempore. *M.* Sic faciemus, tuisque optimis studiis obsequemur.

BOOK III.

ON MENTAL ANXIETY, AND THE MEANS FOR ITS ALLEVIATION.

SUMMARY.

I. The Procemium treats of the necessity of a medicine for the cure of mental disorders, and recommends philosophy as such (chap. 1–3).

II. The subject of the Disputation itself is the thesis, *Cadit in sapientem ægritudo*, which Cicero briefly refutes; in the first instance, after his own fashion (chap. 4—chap. 7, § 13), and then by five arguments of the Stoics (chap. 7, § 13—chap. 10, § 21).

III. This prepares the way for a more extensive examination of the doctrine of *ægritudo* generally (§ 22 and 23).

IV. First; concerning the origin of *ægritudo*. According to Cicero, *ægritudo* originates, like the other *perturbationes*, in the imagination (*opinio*), being the vivid recent representation of an evil actually present, and of such a character as to justify uneasiness (chap. 11). This definition is substantiated by proving, 1. That *ægritudo* depends on the representation of an evil, an argument which overthrows the theory of the Epicureans and Cyrenaics (chap. 12–22). 2. That it is sometimes voluntary, the result, in most instances, of a mistaken sense of duty, and consequently not founded on the nature of things (chap. 23–30). 3. That it arises only from the recent representations of an evil, and therefore is not agreeable to nature (chap. 31, § 75).

V. Secondly; concerning the grounds of consolation. Attention is at the same time directed to the contents of the next book (chap. 31, § 76—chap. 34).

I. Quidnam esse, Brute, caussæ putem, cur, quum con- 1
stemus ex animo et corpore, corporis curandi tuendique caussa quæsita sit ars ejusque utilitas deorum immortalium inventioni consecrata; animi autem medicina nec tam desiderata sit, antequam inventa, nec tam culta, posteaquam cognita est, nec tam multis grata et probata, pluribus etiam suspecta et invisa? An, quod corporis gravitatem et dolorem animo judicamus, animi morbum corpore non sentimus? Ita fit, ut animus de se ipse tum judicet, quum id ipsum, quo judicatur, ægrotet.

Quodsi tales nos natura genuisset, ut eam ipsam intueri 2

et perspicere eademque optima duce cursum vitæ conficere possemus, haud erat sane, quod quisquam rationem ac doctrinam requireret. Nunc parvulos nobis dedit igniculos, quos celeriter malis moribus opinionibusque depravati sic restinguimus, ut nusquam naturæ lumen appareat. Sunt enim ingeniis nostris semina innata virtutum, quæ si adolescere liceret, ipsa nos ad beatam vitam natura perduceret. Nunc autem, simul atque editi in lucem et suscepti sumus, in omni continuo pravitate et in summa opinionum perversitate versamur; ut pæne cum lacte nutricis errorem suxisse videamur. Quum vero parentibus redditi, dein magistris traditi sumus, tum ita variis imbuimur erroribus, ut vanitati veritas et opinioni confirmatæ natura ipsa cedat.

3 II. Accedunt etiam poetæ, qui, quum magnam speciem doctrinæ sapientiæque præ se tulerunt, audiuntur, leguntur, ediscuntur et inhærescunt penitus in mentibus; quum vero accessit eodem, quasi maximus quidam magister, populus atque omnis undique ad vitia consentiens multitudo, tum plane inficimur opinionum pravitate a naturaque desciscimus, ut nobis optime naturam ii vidisse videantur, qui nihil melius homini, nihil magis expetendum, nihil præstantius honoribus, imperiis, populari gloria judicaverunt. Ad quam fertur optimus quisque, veramque illam honestatem expetens, quam una natura maxime anquirit, in summa inanitate versatur, consectaturque nullam eminentem effigiem virtutis, sed adumbratam imaginem gloriæ. Est enim gloria solida quædam res et expressa, non adumbrata; ea est consentiens laus bonorum, incorrupta vox bene judicantium de excellente virtute; ea virtuti resonat tamquam imago. Quæ quia recte factorum plerumque comes est,
4 non est bonis viris repudianda. Illa autem, quæ se ejus imitatricem esse vult, temeraria atque inconsiderata et plerumque peccatorum vitiorumque laudatrix, fama popularis, simulatione honestatis formam ejus pulchritudinemque corrumpit. Qua cæcitate homines, quum quædam etiam præclara cuperent eaque nescirent nec ubi nec qualia

essent, funditus alii everterunt suas civitates, alii ipsi oc-
ciderunt. Atque ii quidem optima petentes non tam vol-
untate, quam cursus errore falluntur; quid? qui pecuniæ
cupiditate, qui voluptatum libidine feruntur, quorumque
ita perturbantur animi, ut non multum absint ab insania,
quod insipientibus contingit omnibus, iis nullane est adhib-
enda curatio? utrum quod minus noceant animi ægrota-
tiones quam corporis? an quod corpora curari possint, an-
imorum medicina nulla sit?

III. At et morbi perniciosiores pluresque sunt animi 5
quam corporis. Hi enim ipsi odiosi sunt, quod ad animum
pertinent eumque sollicitant, *animusque æger*, ut ait En-
nius, *semper errat, neque pati neque perpeti potest, cupere
numquam desinit.* Quibus duobus morbis (ut omittam
alios), ægritudine et cupiditate, qui tandem possunt in corp-
ore esse graviores? Qui vero probari potest, ut sibi med-
eri animus non possit, quum ipsam medicinam corporis
animus invenerit, quumque ad corporum sanationem mult-
um ipsa corpora et natura valeat, nec omnes, qui curari se
passi sint, continuo etiam convalescant, animi autem, qui
se sanari voluerint præceptisque sapientium paruerint, sine
ulla dubitatione sanentur? Est profecto animi medicina, 6
philosophia, cujus auxilium non, ut in corporis morbis, pet-
endum est foris; omnibusque opibus viribus, ut nosmet
ipsi nobis mederi possimus, elaborandum est. Quamquam
de universa philosophia, quanto opere et expetenda esset
et colenda, satis, ut arbitror, dictum est in Hortensio. De
maximis autem rebus nihil fere intermisimus postea nec
disputare nec scribere. His autem libris exposita sunt ea,
quæ a nobis cum familiaribus nostris in Tusculano erant
disputata. Sed quoniam duobus superioribus de morte et
de dolore dictum est, tertius dies disputationis hoc tertium
volumen efficiet. Ut enim in Academiam nostram de- 7
scendimus, inclinato jam in postmeridianum tempus die,
poposci eorum aliquem, qui aderant, caussam disserendi.
Tum res acta sic est.

IV *A*. Videtur mihi cadere in sapientem ægritudo. *M*. Num reliquæ quoque perturbationes animi, formidines, libidines, iracundiæ? Hæc enim fere sunt ejusmodi, quæ Græci πάθη appellant; ego poteram *morbos*, et id verbum esset e verbo; sed in consuetudinem nostram non caderet. Nam misereri, invidere, gestire, lætari, hæc omnia morbos Græci appellant, motus animi, rationi non obtemperantes; nos autem hos eosdem motus concitati animi recte, ut opinor, *perturbationes* dixerimus; *morbos* autem non satis usitate; nisi quid aliud tibi videtur. *A*. Mihi vero isto modo.
8 *M*. Hæcine igitur cadere in sapientem putas? *A*. Prorsus existimo. *M*. Næ ista gloriosa sapientia non magno æstimanda est, siquidem non multum differt ab insania. *A*. Quid? tibi omnisne animi commotio videtur insania? *M*. Non mihi quidem soli, sed, id quod admirari sæpe soleo, majoribus quoque nostris hoc ita visum intelligo multis seculis ante Socraten, a quo hæc omnis, quæ est de vita et de moribus, philosophia manavit. *A*. Quonam tandem modo? *M*. Quia nomen insaniæ significat mentis ægrotationem et morbum, id est insanitatem et ægrotum anim-
9 um, quam appellarunt insaniam. Omnes autem perturbationes animi morbos philosophi appellant, negantque, stultum quemquam iis morbis vacare. Qui autem in morbo sunt, sani non sunt; et omnium insipientium animi in morbo sunt; omnes insipientes igitur insaniunt. Sanitatem enim animorum positam in tranquillitate quadam constantiaque censebant; his rebus mentem vacuam appellarunt *insaniam*, propterea quod in perturbato animo, sicut in corpore, sanitas esse non posset.

10 V. Nec minus illud acute, quod animi affectionem lumine mentis carentem nominaverunt *amentiam* eandemque *dementiam*. Ex quo intelligendum est, eos, qui hæc rebus nomina posuerunt, sensisse hoc idem, quod a Socrate acceptum diligenter Stoici retinuerunt, omnes insipientes esse non sanos. Qui est enim animus in aliquo morbo (morbos autem hos perturbatos motus, ut modo dixi, philosophi appel-

lant), non magis est sanus, quam id corpus, quod in morbo est. Ita fit, ut sapientia sanitas sit animi, insipientia autem quasi insanitas quædam, quæ est insania eademque dementia; multoque melius hæc notata sunt verbis Latinis quam Græcis, quod aliis quoque multis locis reperietur. Sed id alias; nunc, quod instat.

Totum igitur id, quod quærimus, quid et quale sit, verbi 11
vis ipsa declarat. Eos enim sanos quoniam intelligi necesse est, quorum mens motu, quasi morbo, perturbata nullo sit: qui contra affecti sint, hos insanos appellari necesse est. Itaque nihil melius, quam quod est in consuetudine sermonis Latini, quum *exisse ex potestate* dicimus eos, qui effrenati feruntur aut libidine aut iracundia; quamquam ipsa iracundia libidinis est pars. Sic enim definitur: iracundia ulciscendi libido. Qui igitur exisse ex potestate dicuntur, idcirco dicuntur, quia non sint in potestate mentis, cui regnum totius animi a natura tributum est. Græci autem *μανίαν* unde appellent, non facile dixerim; eam tamen ipsam distinguimus nos melius quam illi. Hanc enim insaniam, quæ juncta stultitia patet latius, a furore disjungimus. Græci volunt illi quidem, sed parum valent verbo: quem nos furorem, *μελαγχολίαν* illi vocant. Quasi vero atra bili solum mens, ac non sæpe vel iracundia graviore vel timore vel dolore moveatur, quo genere Athamantem, Alcmæonem, Ajacem, Orestem furere dicimus. Qui ita sit affectus, eum dominum esse rerum suarum vetant duodecim tabulæ. Itaque non est scriptum, *si insanus*, sed, SI FVRIOSVS ESCIT. Stultitiam enim censuerunt, constantia, id est sanitate, vacantem, posse tamen tueri mediocritatem officiorum et vitæ communem cultum atque usitatum; furorem autem esse rati sunt mentis ad omnia cæcitatem. Quod quum majus esse videatur quam insania, tamen ejusmodi est, ut furor in sapientem cadere possit, non possit insania. Sed hæc alia quæstio est; nos ad propositum revertamur.

VI. Cadere, opinor, in sapientem ægritudinem tibi dixisti 12
videri. *A*. Et vero ita existimo. *M*. Humanum id quidem,

quod ita existimas. Non enim silice nati sumus, sed est natura fere in animis tenerum quiddam atque molle, quod ægritudine, quasi tempestate, quatiatur. Nec absurde Crantor ille, qui in nostra Academia vel in primis fuit nobilis: "Minime, inquit, assentior iis, qui istam nescio quam indolentiam magno opere laudant, quæ nec potest ulla esse nec debet. Ne ægrotus sim; sin, inquit, qui fuerat, sensus adsit, sive secetur quid sive avellatur a corpore. Nam istuc nihil dolere non sine magna mercede contingit immanitatis
13 in animo, stuporis in corpore." Sed videamus, ne hæc oratio sit hominum assentantium nostræ imbecillitati et indulgentium mollitudini; nos autem audeamus non solum ramos amputare miseriarum, sed omnes radicum fibras evellere. Tamen aliquid relinquetur fortasse; ita sunt altæ stirpes stultitiæ; sed relinquetur id solum, quod erit necessarium. Illud quidem sic habeto, nisi sanatus animus sit, quod sine philosophia fieri non potest, finem miseriarum nullum fore. Quamobrem, quoniam cœpimus, tradamus nos ei curandos: sanabimur, si volemus. Et progrediar quidem longius: non enim de ægritudine solum, quamquam id quidem primum, sed de omni animi, ut ego posui, perturbatione (morbo, ut Græci volunt) explicabo. Et primo, si placet, Stoicorum more agamus, qui breviter adstringere solent argumenta; deinde nostro instituto vagabimur.

14 VII. Qui fortis est, idem est fidens; quoniam *confidens* mala consuetudine loquendi in vitio ponitur, ductum verbum a *confidendo*, quod laudis est. Qui autem est fidens, is profecto non extimescit: discrepat enim a timendo confidere. Atque in quem cadit ægritudo, in eundem timor. Quarum enim rerum præsentia sumus in ægritudine, easdem impendentes et venientes timemus. Ita fit, ut fortitudini ægritudo repugnet. Veri simile est igitur, in quem cadat ægritudo, cadere in eundem timorem et infractionem quidem animi et demissionem. Quæ in quem cadunt, in eundem cadit, ut serviat, ut victum, si quando, se esse fateatur. Quæ qui recipit, recipiat idem necesse est timiditatem et

ignaviam. Non cadunt autem hæc in virum fortem. Igitur ne ægritudo quidem. At nemo sapiens nisi fortis. Non cadet ergo in sapientem ægritudo.

Præterea necesse est, qui fortis sit, eundem esse magni 15
animi; qui magni animi sit, invictum; qui invictus sit, eum res humanas despicere atque infra se positas arbitrari. Despicere autem nemo potest eas res, propter quas ægritudine affici potest. Ex quo efficitur, fortem virum ægritudine numquam affici. Omnes autem sapientes fortes. Non cadit igitur in sapientem ægritudo. Et quemadmodum oculus conturbatus non est probe affectus ad suum munus fungendum, et reliquæ partes totumve corpus, statu quum est motum, deest officio suo et muneri: sic conturbatus animus non est aptus ad exsequendum munus suum. Munus autem animi est ratione bene uti, et sapientis animus ita semper affectus est, ut ratione optime utatur. Numquam igitur est perturbatus. At ægritudo perturbatio est animi. Semper igitur ea sapiens vacabit.

VIII. Veri etiam simile illud est, qui sit temperans— 16
quem Græci *σώφρονα* appellant eamque virtutem *σωφροσύνην* vocant, quam soleo equidem tum temperantiam, tum moderationem appellare, nonnumquam etiam modestiam; sed haud scio an recte ea virtus frugalitas appellari possit, quod angustius apud Græcos valet, qui frugi homines *χρησίμους* appellant, id est, tantummodo utiles; at illud est latius; omnis enim abstinentia, omnis innocentia — quæ apud Græcos usitatum nomen nullum habet, sed habere potest *ἀβλάβειαν*, nam est innocentia affectio talis animi, quæ noceat nemini—reliquas etiam virtutes frugalitas continet. Quæ nisi tanta esset et si iis angustiis, quibus plerique putant, teneretur, numquam esset L. Pisonis cognomen
tanto opere laudatum. Sed quia nec qui propter metum 17
præsidium reliquit, quod est ignaviæ, nec qui propter avaritiam clam depositum non reddidit, quod est injustitiæ, nec qui propter temeritatem male rem gessit, quod est stultitiæ, *frugi* appellari solet; eo tres virtutes, fortitudinem, justi-

tiam, prudentiam, frugalitas complexa est (etsi hoc quidem commune est virtutum; omnes enim inter se nexæ et jugatæ sunt); reliqua igitur est, quarta virtus ut sit, ipsa frugalitas. Ejus enim videtur esse proprium, motus animi appetentes regere et sedare semperque adversantem libidini moderatam in omni re servare constantiam; cui contrari-
18 um vitium nequitia dicitur. *Frugalitas*, ut opinor, a *fruge*, qua nihil melius e terra; *nequitia* ab eo (etsi erit hoc fortasse durius; sed temptemus; lusisse putemur, si nihil sit) ab eo, quod *nequicquam* est in tali homine; ex quo idem *nihil* dicitur. Qui sit frugi igitur, vel, si mavis, moderatus et temperans, eum necesse est esse constantem; qui autem constans, quietum; qui quietus, perturbatione omni vacuum; ergo etiam ægritudine. Et sunt illa sapientis. Aberit igitur a sapiente ægritudo.

IX. Itaque non inscite Heracleotes Dionysius ad ea disputat, quæ apud Homerum Achilles queritur hoc, ut opinor, modo:

> "Corque meum penitus turgescit tristibus iris,
> Quum decore atque omni me orbatum laude recordor.

19 Num manus affecta recte est, quum in tumore est? aut num aliud quodpiam membrum tumidum ac turgidum non vitiose se habet? Sic igitur inflatus et tumens animus in vitio est. Sapientis autem animus semper vacat vitio, numquam turgescit, numquam tumet; at iratus animus ejusmodi est; numquam igitur sapiens irascitur. Nam si irascitur, etiam concupiscit. Proprium est enim irati, cupere, a quo læsus videatur, ei quam maximum dolorem inurere. Qui autem id concupierit, eum necesse est, si id consecutus sit, magno opere lætari. Ex quo fit, ut alieno malo gaudeat. Quod quoniam non cadit in sapientem, ne ut irascatur quidem cadit. Sin autem caderet in sapientem ægritudo, caderet etiam iracundia. Qua quoniam vacat, ægritudine etiam vacabit.

20 Etenim si sapiens in ægritudinem incidere posset, posset etiam in misericordiam, posset in invidentiam. Non dixi

invidiam, quæ tum est, quum invidetur; ab *invidendo* autem *invidentia* recte dici potest, ut effugiamus ambiguum nomen *invidiæ;* quod verbum ductum est a nimis intuendo fortunam alterius, ut est in Melanippo: Quisnam

florem liberum invidit meum?

Male Latine videtur; sed præclare Accius; ut enim *videre*, sic *invidere florem* rectius, quam *flori*. Nos consuetudine prohibemur: poeta jus suum tenuit et dixit audacius.

X. Cadit igitur in eundem et misereri et invidere. Nam 21
qui dolet rebus alicujus adversis, idem alicujus etiam secundis dolet. Ut Theophrastus, interitum deplorans Callisthenis sodalis sui, rebus Alexandri prosperis angitur; itaque dicit, Callisthenem incidisse in hominem summa potentia summaque fortuna, sed ignarum, quemadmodum rebus secundis uti conveniret. Atqui quemadmodum misericordia ægritudo est ex alterius rebus adversis, sic invidentia ægritudo est ex alterius rebus secundis. In quem igitur cadit misereri, in eundem etiam invidere. Non cadit autem invidere in sapientem; ergo ne misereri quidem. Quodsi ægre ferre sapiens soleret, misereri etiam soleret. Abest ergo a sapiente ægritudo.

Hæc sic dicuntur a Stoicis concluduntur que contortius. 22
Sed latius aliquanto dicenda sunt et diffusius: sententiis tamen utendum eorum potissimum, qui maxime forti et, ut ita dicam, virili utuntur ratione atque sententia. Nam Peripatetici, familiares nostri, quibus nihil est uberius, nihil eruditius, nihil gravius, mediocritates vel perturbationum vel morborum animi mihi non sane probant. Omne enim malum, etiam mediocre, malum est; nos autem id agimus, ut id in sapiente nullum sit omnino. Nam ut corpus, etiam si mediocriter ægrum est, sanum non est; sic in animo ista mediocritas caret sanitate.

Itaque præclare nostri, ut alia multa, molestiam, sollicitudinem, angorem propter similitudinem corporum ægrorum ægritudinem nominaverunt. Hoc propemodum verbo 23

Græci omnem animi perturbationem appellant; vocant enim πάθος, id est morbum, quicunque est motus in animo turbidus. Nos melius; ægris enim corporibus simillima animi est ægritudo; at non similis ægrotationis est libido, non immoderata lætitia, quæ est voluptas animi elata et gestiens. Ipse etiam metus non est morbi admodum similis, quamquam ægritudini est finitimus; sed proprie, ut ægrotatio in corpore, sic ægritudo in animo nomen habet non sejunctum a dolore. Doloris hujus igitur origo nobis explicanda est, id est caussa efficiens ægritudinem in animo, tamquam ægrotationem in corpore. Nam ut medici, caussa morbi inventa, curationem esse inventam putant, sic nos, caussa ægritudinis reperta, medendi facultatem reperiemus.

24 XI. Est igitur caussa omnis in opinione, nec vero ægritudinis solum, sed etiam reliquarum omnium perturbationum, quæ sunt genere quattuor, partibus plures. Nam quum omnis perturbatio sit animi motus vel rationis expers vel rationem adspernans vel rationi non obediens, isque motus aut boni aut mali opinione citetur: bifariam quattuor perturbationes æqualiter distributæ sunt. Nam duæ sunt ex opinione boni, quarum altera voluptas gestiens, id est præter modum elata lætitia opinione præsentis magni alicujus boni, altera cupiditas recte vel libido dici potest, quæ est immoderata appetitio opinati magni boni rationi
25 non obtemperans. Ergo hæc duo genera, voluptas gestiens et libido, bonorum opinione turbantur, ut duo reliqua, metus et ægritudo, malorum. Nam et metus opinio magni mali impendentis, et ægritudo est opinio magni mali præsentis, et quidem recens opinio talis mali, ut in eo rectum videatur esse angi; id autem est, ut is, qui doleat, oportere opinetur se dolere.

His autem perturbationibus, quas in vita hominum stultitia, quasi quasdam furias, immittit atque incitat, omnibus viribus atque opibus repugnandum est, si volumus hoc, quod datum est vitæ, tranquille placideque traducere. Sed cet-

era alias; nunc ægritudinem, si possumus, depellamus. Id enim sit propositum, quandoquidem eam tu videri tibi in sapientem cadere dixisti, quod ego nullo modo existimo. Tetra enim res est, misera, detestabilis, omni contentione, velis, ut ita dicam, remisque fugienda.

XII. Qualis enim tibi ille videtur 26

> Tantalo prognatus, Pelope natus, qui quondam a socru,
> Œnomao rege, Hippodameam raptis nanctust nuptiis —?

Jovis iste quidem pronepos. Tamne ergo abjectus tamque fractus?

> Nolite, *inquit*, hospites, ad me adire! illico istim!
> Ne contagio mea bonis umbrave obsit;
> — tanta vis sceleris in corpore hæret.

Tu te, Thyesta, damnabis orbabisque luce propter vim sceleris alieni?

Quid? illum filium Solis nonne patris ipsius luce indignum putas?

> Refugere oculi, corpus macie extabuit,
> Lacrimæ peredere humore exsangues genas;
> Situ nidoris barba pædore horrida atque
> Intonsa infuscat pectus illuvie scabrum.

Hæc mala, O stultissime Æeta, ipse tibi addidisti; non inerant in iis, quæ tibi casus invexerat; et quidem inveterato malo, quum tumor animi resedisset (est autem ægritudo, ut docebo, in opinione mali recentis); sed mæres videlicet regni desiderio, non filiæ. Illam enim oderas, et jure fortasse; regno non æquo animo carebas. Est autem impudens luctus mærore se conficientis, quod imperare non liceat
liberis. Dionysius quidem tyrannus Syracusis expulsus 27
Corinthi pueros docebat; usque eo imperio carere non poterat. Tarquinio vero quid impudentius, qui bellum gereret cum iis, qui ejus non tulerant superbiam? Is, quum restitui in regnum nec Veientium nec Latinorum armis potuisset, Cumas contulisse se dicitur inque ea urbe senio et ægritudine esse confectus.

XIII. Hoc tu igitur censes sapienti accidere posse, ut

ægritudine opprimatur, id est miseria? Nam quum omnis perturbatio miseria est, tum carnificina est ægritudo. Habet ardorem libido, levitatem lætitia gestiens, humilitatem metus; sed ægritudo majora quædam, tabem, cruciatum, afflictationem, fœditatem; lacerat, exest animum planeque conficit. Hanc nisi exuimus sic, ut abjiciamus, miseria carere non possumus.

28 Atque hoc quidem perspicuum est, tum ægritudinem exsistere, quum quid ita visum sit, ut magnum quoddam malum adesse et urgere videatur. Epicuro autem placet, opinionem mali ægritudinem esse natura, ut quicunque intueatur in aliquod majus malum, si id sibi accidisse opinetur, sit continuo in ægritudine. Cyrenaici non omni malo ægritudinem effici censent, sed insperato et necopinato malo. Est id quidem non mediocre ad ægritudinem augendam; videntur enim omnia repentina graviora. Ex hoc et illa jure laudantur:

Ego quum genui, tum morituros scivi et ei rei sustuli.
Præterea ad Trojam quum misi ob defendendam Græciam,
Sciebam me in mortiferum bellum, non in epulas mittere.

29 XIV. Hæc igitur præmeditatio futurorum malorum lenit eorum adventum, quæ venientia longe ante videris. Itaque apud Euripidem a Theseo dicta laudantur; licet enim, ut sæpe facimus, in Latinum illa convertere:

Nam qui hæc audita a docto meminissem viro,
Futuras mecum commentabar miserias:
Aut mortem acerbam aut exsili mæstam fugam,
Aut semper aliquam molem meditabar mali,
Ut, si qua invecta diritas casu foret,
Ne me imparatum cura laceraret repens.

30 Quod autem Theseus a docto se audisse dicit, id de se ipso loquitur Euripides. Fuerat enim auditor Anaxagoræ, quem ferunt nuntiata morte filii dixisse: *Sciebam me genuisse mortalem.* Quæ vox declarat, iis esse hæc acerba, quibus non fuerint cogitata.

Ergo id quidem non dubium, quin omnia, quæ mala put-

entur, sint improvisa graviora. Itaque quamquam non hæc una res efficit maximam ægritudinem, tamen, quoniam multum potest provisio animi et præparatio ad minuendum dolorem, sint semper omnia homini humana meditata. Et nimirum hæc est illa præstans et divina sapientia, et perceptas penitus et pertractatas res humanas habere, nihil admirari, quum acciderit, nihil, antequam evenerit, non evenire posse arbitrari.

Quamobrem omnes, quum secundæ res sunt maxume, tum maxume
Meditari secum oportet, quo pacto advorsam ærumnam ferant.
Pericla, damna peregre rediens semper secum cogitet,
Aut fili peccatum aut uxoris mortem aut morbum filiæ,
Communia esse hæc, ne quid horum umquam accidat animo novom.
Quicquid præter spem eveniat, omne id deputare esse in lucro.

XV. Ergo hoc Terentius a philosophia sumptum quum 31
tam commode dixerit, nos, e quorum fontibus id haustum est, non et dicemus hoc melius et constantius sentiemus? Hic est enim ille vultus semper idem, quem dicitur Xanthippe prædicare solita in viro suo fuisse Socrate; eodem semper se vidisse exeuntem illum domo et revertentem. Nec vero ea frons erat, quæ M. Crassi illius veteris, quem semel ait in omni vita risisse Lucilius, sed tranquilla et serena; sic enim accepimus. Jure autem erat semper idem vultus, quum mentis, a qua is fingitur, nulla fieret mutatio.

Quare accipio equidem a Cyrenaicis hæc arma contra casus et eventus, quibus eorum advenientes impetus diuturna præmeditatione frangantur, simulque judico, malum
illud opinionis esse, non naturæ. Si enim in re essent, cur 32
fierent provisa leviora? Sed est iisdem de rebus quod dici possit subtilius, si prius Epicuri sententiam viderimus, qui censet, necesse esse omnes in ægritudine esse, qui se in malis esse arbitrentur, sive illa ante provisa et exspectata sint sive inveteraverint. Nam neque vetustate minui mala nec fieri præmeditata leviora, stultamque etiam esse

meditationem futuri mali aut fortasse ne futuri quidem: satis esse odiosum malum omne, quum venisset; qui autem semper cogitavisset, accidere posse aliquid adversi, ei fieri illud sempiternum malum; si vero ne futurum quidem sit, frustra suscipi miseriam voluntariam: ita semper angi aut accipiendo aut cogitando malo.

33 Levationem autem ægritudinis in duabus rebus ponit, avocatione a cogitanda molestia et revocatione ad contemplandas voluptates. Parere enim censet animum rationi posse et, quo illa ducat, sequi. Vetat igitur ratio intueri molestias, abstrahit ab acerbis cogitationibus, hebetat aciem ad miserias contemplandas, a quibus quum cecinit receptui, impellit rursum et incitat ad conspiciendas totaque mente contrectandas varias voluptates, quibus ille et præteritarum memoria et spe consequentium sapientis vitam refertam putat. Hæc nostro more nos diximus, Epicurei dicunt suo. Sed quæ dicant, videamus; quo modo, negligamus.

34 XVI. Principio male reprehendunt præmeditationem rerum futurarum. Nihil est enim, quod tam obtundat elevetque ægritudinem, quam perpetua in omni vita cogitatio, nihil esse quod non accidere possit, quam meditatio conditionis humanæ, quam vitæ lex commentatioque parendi, quæ non hoc affert, ut semper mæreamus, sed ut numquam. Neque enim, qui rerum naturam, qui vitæ varietatem, qui imbecillitatem generis humani cogitat, mæret, quum hæc cogitat; sed tum vel maxime sapientiæ fungitur munere. Utrumque enim consequitur, ut et considerandis rebus humanis proprio philosophiæ fruatur officio, et adversis casibus triplici consolatione sanetur: primum quod posse accidere diu cogitaverit, quæ cogitatio una maxime molestias omnes extenuat et diluit; deinde quod humana humane ferenda intelligit; postremo quod videt malum nullum esse nisi culpam; culpam autem nullam esse, quum
35 id, quod ab homine non potuerit præstari, evenerit. Nam revocatio illa, quam affert, quum a contuendis nos malis avocat, nulla est. Non est enim in nostra potestate fodi-

cantibus iis rebus, quas malas esse opinemur, dissimulatio vel oblivio: lacerant, vexant, stimulos admovent, ignes adhibent, respirare non sinunt. Et tu oblivisci jubes, quod contra naturam est, qui, quod a natura datum est auxilium extorqueas inveterati doloris? Est enim tarda illa quidem medicina, sed tamen magna, quam affert longinquitas et dies. Jubes me bona cogitare, oblivisci malorum. Diceres aliquid, et magno quidem philosopho dignum, si ea bona esse sentires, quæ essent homine dignissima.

XVII. Pythagoras mihi si diceret, aut Socrates aut Plato: 36
Quid jaces? aut quid mæres? aut cur succumbis cedisque
fortunæ? quæ pervellere te forsitan potuerit et pungere,
non potuit certe vires frangere. Magna vis est in virtutibus; eas excita, si forte dormiunt. Jam tibi aderit princeps
Fortitudo, quæ te animo tanto esse coget, ut omnia, quæ
possint homini evenire, contemnas et pro nihilo putes. Aderit Temperantia, quæ est eadem moderatio, a me quidem
paullo ante appellata frugalitas, quæ te turpiter et nequiter
facere nihil patiatur. Quid est autem nequius aut turpius
effeminato viro? Ne Justitia quidem sinet te ista facere,
cui minimum esse videtur in hac caussa loci; quæ tamen
ita dicet, dupliciter esse te injustum, quum et alienum appetas, qui mortalis natus conditionem postules immortalium,
et graviter feras, te, quod utendum acceperis, reddidisse.
Prudentiæ vero quid respondebis, docenti, virtutem sese
esse contentam, quo modo ad bene vivendum, sic etiam ad 37
beate? quæ si extrinsecus religata pendeat et non oriatur
a se et rursus ad se revertatur et omnia sua complexa nihil
quærat aliunde; non intelligo, cur aut verbis tam vehementer ornanda aut re tanto opere expetenda videatur; ad hæc
bona me si revocas, Epicure, pareo, sequor, utor te ipso duce,
obliviscor etiam malorum, ut jubes, eoque facilius, quod ea
ne in malis quidem ponenda censeo. Sed traducis cogitationes meas ad voluptates. Quas? Corporis, credo, aut
quæ propter corpus vel recordatione vel spe cogitentur.
Numquid est aliud? rectene interpretor sententiam tuam?

Solent enim isti negare, nos intelligere, quid dicat Epicurus.

38 Hoc dicit, et hoc ille acriculus, me audiente Athenis, senex Zeno, istorum acutissimus, contendere et magna voce dicere solebat : eum esse beatum, qui præsentibus voluptatibus frueretur confideretque se fruiturum aut in omni aut in magna parte vitæ, dolore non interveniente, aut si interveniret, si summus foret, futurum brevem, sin productior, plus habiturum jucundi quam mali : hæc cogitantem fore beatum, præsertim si et ante perceptis bonis contentus esset, nec mortem nec deos extimesceret. Habes formam Epicuri vitæ beatæ verbis Zenonis expressam, nihil ut possit negari.

39 XVIII. Quid ergo ? hujusne vitæ propositio et cogitatio aut Thyestem levare poterit aut Æetam, de quo paullo ante dixi, aut Telamonem, pulsum patria, exsulantem atque egentem ? in quo hæc admiratio fiebat :

> Hicine est ille Telamon, modo quem gloria ad cœlum extulit ?
> Quem adspectabant ? cujus ob os Graii ora obvertebant sua ?

40 Quod si cui, ut ait idem, *simul animus cum re concidit*, a gravibus illis antiquis philosophis petenda medicina est, non ab his voluptariis. Quam enim isti bonorum copiam dicunt ? Fac sane esse summum bonum non dolere ; quamquam id non vocatur voluptas ; sed non necesse est nunc omnia : idne est, quo traducti luctum levemus ? Sit sane summum malum dolere ; in eo igitur qui non est, si malo
41 careat, continuone fruitur summo bono ? Quid tergiversamur, Epicure ? nec fatemur eam nos dicere voluptatem, quam tu idem, quum os perfricuisti, soles dicere ?

Sunt hæc tua verba necne ? In eo quidem libro, qui continet omnem disciplinan tuam (fungar enim jam interpretis munere, ne quis me putet fingere), dicis hæc : " Nec equidem habeo, quod intelligam bonum illud, detrahens eas voluptates, quæ sapore percipiuntur, detrahens eas, quæ auditu et cantibus, detrahens eas etiam, quæ ex formis percipiuntur oculis, suaves motiones, sive quæ aliæ voluptates in toto homine gignuntur quolibet sensu. Nec vero ita dici

potest, mentis lætitiam solam esse in bonis. Lætantem enim mentem ita novi, spe eorum omnium, quæ supra dixi, fore, ut natura iis potiens dolore careat." Atque hæc quidem 42
his verbis, quivis ut intelligat, quam voluptatem norit Epicurus. Deinde paullo infra: "Sæpe quæsivi, inquit, ex iis, qui appellabantur sapientes, quid haberent, quod in bonis relinquerent, si illa detraxissent, nisi si vellent voces inanes fundere; nihil ab iis potui cognoscere; qui si virtutes ebullire volent et sapientias, nihil aliud dicent nisi eam viam, qua efficiantur eæ voluptates, quas supra dixi." Quæ sequuntur, in eadem sententia sunt, totusque liber, qui est de summo bono, refertus et verbis et sententiis talibus.

Ad hancine igitur vitam Telamonem illum revocabis, ut 43
leves ægritudinem? et si quem tuorum afflictum mærore videris, huic acipenserem potius quam aliquem Socraticum libellum dabis? hydrauli hortabere ut audiat voces potius quam Platonis? expones, quæ spectet, florida et varia? fasciculum ad nares admovebis? incendes odores? et sertis redimiri jubebis et rosa? si vero aliquid etiam—tum plane luctum omnem absterseris.

XIX. Hæc Epicuro confitenda sunt, aut ea, quæ modo 44
expressa ad verbum dixi, tollenda de libro, vel totus liber potius abjiciundus; est enim confertus voluptatibus. Quærendum igitur, quem ad modum ægritudine privemus eum, qui ita dicat:

—— Pol, mihi fortuna magis nunc defit, quam genus.
Namque regnum suppetebat mi; ut scias, quanto e loco,
Quantis opibus, quibus de rebus lapsa fortuna occidat.

Quid? huic calix mulsi impingendus est, ut plorare desinat? aut aliquid ejus modi?

Ecce tibi ex altera parte ab eodem poeta:

Ex opibus summis opis egens, Hector, tuæ.

Huic subvenire debemus; quærit enim auxilium:

Quid petam præsidi aut exsequar? quove nunc
Auxilio exili aut fuga freta sim?

Arce et urbe orba sum. Quo accidam? quo applicem?
Cui nec aræ patriæ domi stant; fractæ et disjectæ jacent;
Fana flamma deflagrata; tosti alti stant parietes,
Deformati atque abiete crispa . . .

Scitis, quæ sequantur; et illa in primis:

O pater, o patria, o Priami domus,
Septum altisono cardine templum!
Vidi ego te, adstante ope barbarica.
Tectis cælatis, laqueatis.
Auro, ebore instructam regifice.

45 O poetam egregium! quamquam ab his cantoribus Euphorionis contemnitur. Sentit, omnia repentina et necopinata esse graviora. Exaggeratis igitur regiis opibus, quæ videbantur sempiternæ fore, quid adjungit?

Hæc omnia vidi inflammari,
Priamo vi vitam evitari,
Jovis aram sanguine turpari.

46 Præclarum carmen; est enim et rebus et verbis et modis lugubre. Eripiamus huic ægritudinem. Quo modo? collocemus in culcita plumea, psaltriam adducamus, hedychri incendamus scutellam, dulciculæ potionis aliquid videamus et cibi. Hæc tandem bona sunt, quibus ægritudines gravissimæ detrahantur! Tu enim paullo ante ne intelligere te quidem alia ulla dicebas. Revocari igitur oportere a mærore ad cogitationem bonorum, conveniret mihi cum Epicuro, si, quid esset bonum, conveniret.

XX. Dicet aliquis: Quid? ergo tu Epicurum existimabis ista voluisse aut libidinosas ejus fuisse sententias? Ego vero minime. Video enim ab eo dici multa severe, multa præclare. Itaque, ut sæpe dixi, de acumine agitur ejus, non de moribus. Quamvis spernat voluptates eas, quas modo laudavit; ego tamen meminero, quod videatur ei summum bonum. Non enim verbo solum posuit voluptatem, sed explanavit, quid diceret. "Saporem, inquit, et corporum complexum et ludos atque cantus et formas eas, quibus oculi jucunde moveantur." Num fingo? num ment

ior? Cupio refelli. Quid enim laboro, nisi ut veritas in omni quæstione explicetur? At idem ait, non crescere 47 voluptatem dolore detracto, summamque voluptatem nihil dolere. Paucis verbis tria magna peccata. Unum, quod secum ipse pugnat. Modo enim, ne suspicari quidem se quicquam bonum, nisi sensus quasi titillarentur voluptate; nunc autem, summam voluptatem dolore carere. Potestne magis secum ipse pugnare? Alterum peccatum, quod, quum in natura tria sint, unum gaudere, alterum dolere, tertium nec gaudere nec dolere, hic primum et tertium putat idem esse nec distinguit a non dolendo voluptatem. Tertium peccatum commune cum quibusdam, quod, quum virtus maxime expetatur ejusque adipiscendæ caussa philosophia quæsita sit, ille a virtute summum bonum separavit.

At laudat sæpe virtutem. Et quidem C. Gracchus, 48 quum largitiones maximas fecisset et effudisset ærarium, verbis tamen defendebat ærarium. Quid verba audiam, quum facta videam? L. Piso ille Frugi semper contra legem frumentariam dixerat. Is, lege lata, consularis ad frumentum accipiundum venerat. Animum advertit Gracchus in concione Pisonem stantem; quærit, audiente populo Romano, qui sibi constet, quum ea lege frumentum petat, quam dissuaserit. "Nolim, inquit, mea bona, Gracche, tibi viritim dividere libeat; sed, si facias, partem petam." Parumne declaravit vir gravis et sapiens, lege Sempronia patrimonium publicum dissipari? Lege orationes Gracchi; patronum ærarii esse dices. Negat Epicurus jucunde 49 posse vivi, nisi cum virtute vivatur, negat ullam in sapientem vim esse fortunæ, tenuem victum antefert copioso, negat ullum esse tempus, quo sapiens non beatus sit. Omnia philosopho digna, sed cum voluptate pugnantia. Non istam dicit voluptatem. Dicat quamlibet; nempe eam dicit, in qua virtutis nulla pars insit. Age, si voluptatem non intelligimus, ne dolorem quidem? Nego igitur ejus esse, qui dolore summum malum metiatur, mentionem facere virtutis.

50 XXI. Et queruntur quidem Epicurei, viri optimi (nam
nullum genus est minus malitiosum), me studiose dicere
contra Epicurum. Ita, credo, de honore aut de dignitate
contendimus. Mihi summum in animo bonum videtur, illi
autem in corpore; mihi in virtute, illi in voluptate. Et
illi pugnant et quidem vicinorum fidem implorant; multi
autem sunt, qui statim convolent. Ego sum is, qui dicam
51 me non laborare, actum habiturum, quod egerint. Quid
enim? de bello Punico agitur? de quo ipso quum aliud M.
Catoni, aliud L. Lentulo videretur, nulla inter eos concert-
atio umquam fuit. Hi nimis iracunde agunt, præsertim
quum ab iis non sane animosa defendatur sententia, pro
qua non in senatu, non in concione, non apud exercitum
neque ad censores dicere audeant. Sed cum istis alias, et
eo quidem animo, nullum ut certamen instituam, verum
dicentibus facile cedam. Tantum admonebo: si maxime
verum sit, ad corpus omnia referre sapientem, sive, ut ho-
nestius dicam, nihil facere, nisi quod expediat, sive omnia
referre ad utilitatem suam, quoniam hæc plausibilia non
sunt, ut in sinu gaudeant, gloriose loqui desinant.

52 XXII. Cyrenaicorum restat sententia, qui tum ægritud-
inem censent exsistere, si necopinato quid evenerit. Est
id quidem magnum, ut supra dixi; etiam Chrysippo ita
videri scio, quod provisum ante non sit, id ferire vehement-
ius; sed non sunt in hoc omnia. Quamquam hostium
repens adventus magis aliquanto conturbat quam exspect-
atus, et maris subita tempestas quam ante provisa terret
navigantes vehementius, et ejusmodi sunt pleraque. Sed
quum diligenter necopinatorum naturam consideres, nihil
aliud reperias, nisi omnia videri subita majora, et quidem
ob duas caussas: primum, quod, quanta sint quæ accidunt,
considerandi spatium non datur: deinde, quum videtur
præcaveri potuisse, si provisum esset, quasi culpa contract-
um malum ægritudinem acriorem facit.

53 Quod ita esse, dies declarat, quæ procedens ita mitigat,
ut iisdem malis manentibus non modo leniatur ægritudo,

sed in plerisque tollatur. Karthaginienses multi Romæ servierunt, Macedones rege Perse capto. Vidi etiam in Peloponneso, quum essem adolescens, quosdam Corinthios. Hi poterant omnes eadem illa de Andromacha deplorare: *Hæc omnia vidi . . .;* sed jam decantaverant fortasse. Eo enim erant vultu, oratione, omni reliquo motu et statu, ut eos Argivos aut Sicyonios diceres; magisque me moverant Corinthi subito adspectæ parietinæ, quam ipsos Corinthios, quorum animis diuturna cogitatio callum vetustatis obduxerat.

Legimus librum Clitomachi, quem ille eversa Karthagine 54
misit consolandi caussa ad captivos cives suos; in eo est disputatio scripta Carneadis, quam se ait in commentarium retulisse. Quum ita positum esset, videri fore in ægritudine sapientem patria capta, quæ Carneades contra dixerit, scripta sunt. Tanta igitur calamitatis præsentis adhibetur a philosopho medicina, quanta in inveterata ne desideratur quidem; nec, si aliquot annis post idem ille liber captivis missus esset, vulneribus mederetur, sed cicatricibus. Sensim enim et pedetentim progrediens extenuatur dolor; non quo ipsa res immutari soleat aut possit; sed id, quod ratio debuerat, usus docet, minora esse ea, quæ sint visa majora.

XXIII. Quid ergo opus est, dicet aliquis, ratione aut 55
omnino consolatione illa, qua solemus uti, quum levare dolorem mærentium volumus? Hoc enim fere tum habemus in promptu, nihil oportere inopinatum videri. Aut qui tolerabilius feret incommodum, qui cognoverit, necesse esse homini tale aliquid accidere? Hæc enim oratio de ipsa summa mali nihil detrahit, tantum modo affert, nihil evenisse, quod non opinandum fuisset. Neque tamen genus id orationis in consolando non valet, sed id haud sciam an plurimum. Ergo ista necopinata non habent tantam vim, ut ægritudo ex iis omnis oriatur; feriunt enim fortasse gravius; non id efficiunt, ut ea, quæ accidant, majora videantur; majora videntur, quia recentia sunt, non quia repentina.

56 Duplex est igitur ratio veri reperiendi non in iis solum, quæ mala, sed in iis etiam, quæ bona videntur. Nam aut ipsius rei natura qualis et quanta sit, quærimus, ut de paupertate nonnumquam, cujus onus disputando levamus, docentes quam parva et quam pauca sint, quæ natura desideret; aut a disputandi subtilitate orationem ad exempla traducimus. Hic Socrates commemoratur, hic Diogenes, hic Cæcilianum illud :

Sæpe est etiam sub palliolo sordido sapientia.

Quum enim paupertatis una eademque sit vis, quidnam dici potest, quamobrem C. Fabricio tolerabilis ea fuerit,
57 alii negent se ferre posse ? Huic igitur alteri generi similis est ea ratio consolandi, quæ docet, humana esse, quæ acciderint. Non enim solum id continet ea disputatio, ut cognitionem afferat generis humani ; sed significat, tolerabilia esse, quæ et tulerint et ferant ceteri.

XXIV. De paupertate agitur : multi patientes pauperes commemorantur. De contemnendo honore : multi inhonorati proferuntur et quidem propter id ipsum beatiores, eorumque, qui privatum otium negotiis publicis antetulerunt, nominatim vita laudatur, nec siletur illud potentissimi regis anapæstum, qui laudat senem et fortunatum esse dicit, quod inglorius sit atque ignobilis ad supremum diem perventurus.
58 Similiter commemorandis exemplis orbitates quoque liberum prædicantur, eorumque, qui gravius ferunt, luctus aliorum exemplis leniuntur ; sic perpessio ceterorum facit, ut ea, quæ acciderint, multo minora, quam quanta sint existimata, videantur. Ita fit sensim cogitantibus, ut, quantum sit ementita opinio, appareat.

Atque hoc idem et Telamo ille declarat :

Ego quum genui, ...

et Theseus :

Futuras mecum commentabar miserias,

et Anaxagoras : *Sciebam me genuisse mortalem.* Hi enim

omnes diu cogitantes de rebus humanis intelligebant, eas nequaquam pro opinione vulgi essse extimescendas. Et mihi quidem videtur idem fere accidere iis, qui ante meditantur, quod iis, quibus medetur dies, nisi quod ratio quædam sanat illos, hos ipsa natura, intellecto eo, quod rem continet, illud malum, quod opinatum sit esse maximum, nequaquam esse tantum, ut vitam beatam possit evertere.
Hoc igitur efficitur, ut ex illo necopinato plaga major sit, 59
non, ut illi putant, ut, quum duobus pares casus evenerint, is modo ægritudine afficiatur, cui ille necopinato casus evenerit. Itaque dicuntur nonnulli in mærore, quum de hac communi hominum conditione audivissent, ea lege esse nos natos, ut nemo in perpetuum esse posset expers mali, gravius etiam tulisse.

XXV. Quocirca Carneades, ut video nostrum scribere Antiochum, reprendere Chrysippum solebat laudantem Euripideum carmen illud :

> Mortalis nemo est, quem non attingit dolor
> Morbusque ; multis sunt humandi liberi,
> Rursum creandi, morsque est finita omnibus ;
> Quæ generi humano angorem nequicquam afferunt.
> Reddenda terræ est terra ; tum vita omnibus
> Metenda, ut fruges. Sic jubet Necessitas.

Negabat genus hoc orationis quicquam omnino ad levan- 60
dam ægritudinem pertinere. Id enim ipsum dolendum esse dicebat, quod in tam crudelem necessitatem incidissemus. Nam illam quidem orationem ex commemoratione alienorum malorum ad malevolos consolandos esse accommodatam.

Mihi vero longe videtur secus. Nam et necessitas ferendæ conditionis humanæ quasi cum deo pugnare cohibet admonetque esse hominem, quæ cogitatio magno opere luctum levat, et enumeratio exemplorum non, ut animum malevolorum oblectet, affertur, sed ut ille, qui mæret, ferundum sibi id censeat, quod videat multos moderate et tranquille
tulisse. Omnibus enim modis fulciendi sunt, qui ruunt nec 61

cohærere possunt propter magnitudinem ægritudinis. Ex quo ipsam ægritudinem λύπην Chrysippus, quasi solutionem totius hominis, appellatam putat. Quæ tota poterit evelli, explicata, ut principio dixi, caussa ægritudinis. Est enim nulla alia, nisi opinio et judicium magni præsentis atque urgentis mali. Itaque et dolor corporis, cujus est morsus acerrimus, perferetur spe proposita boni, et acta ætas honeste ac splendide tantam affert consolationem, ut eos, qui ita vixerint, aut non attingat ægritudo aut perleviter pungat animi dolor.

62 XXVI. Sed ad hanc opinionem magni mali quum illa etiam opinio accessit, oportere, rectum esse, ad officium pertinere, ferre illud ægre, quod acciderit: tum denique efficitur illa gravis ægritudinis perturbatio.

Ex hac opinione sunt illa varia et detestabilia genera lugendi, pædores, muliebres lacerationes genarum, pectoris, feminum, capitis percussiones. Hinc ille Agamemno Homericus et idem Accianus,

> Scindens dolore identidem intonsam comam.

In quo facetum illud Bionis, perinde stultissimum regem in luctu capillum sibi evellere, quasi calvitio mæror levaretur.
63 Sed hæc omnia faciunt opinantes ita fieri oportere. Itaque et Æschines in Demosthenem invehitur, quod is septimo die post filiæ mortem hostias immolavisset. At quam rhetorice! quam copiose! quas sententias colligit! quæ verba contorquet! ut licere quidvis rhetori intelligas. Quæ nemo probaret, nisi insitum illud in animis haberemus, omnes bonos interitu suorum quam gravissime mærere oportere. Ex hoc evenit, ut in animi doloribus alii solitudines captent, ut ait Homerus de Bellerophonte,

> Qui miser in campis mærens errabat Aleïs,
> Ipse suum cor edens, hominum vestigia vitans.

Et Nioba fingitur lapidea propter æternum, credo, in luctu silentium. Hecubam autem putant propter animi acerbitatem quandam et rabiem fingi in canem esse conversam.

Sunt autem alii, quos in luctu cum ipsa solitudine loqui sæpe delectat, ut illa apud Ennium nutrix:

> Cupido cepit miseram nunc me proloqui
> Cœlo atque terræ Medeaï miserias.

XXVII. Hæc omnia recta, vera, debita putantes faciunt 64
in dolore, maximeque declaratur, hoc quasi officii judicio fieri, quod, si qui forte, quum se in luctu esse vellent, aliquid fecerunt humanius aut si hilarius locuti sunt, revocant se rursus ad mæstitiam peccatique se insimulant, quod dolere intermiserint. Pueros vero matres et magistri castigare etiam solent, nec verbis solum, sed etiam verberibus, si quid in domestico luctu hilarius ab iis factum est aut dictum, plorare cogunt. Quid? ipsa remissio luctus quum est consecuta, intellectumque est, nihil profici mærendo; nonne res declarat, fuisse totum illud voluntarium?

Quid ille Terentianus Ipse se pœniens, id est Ἑαυτὸν 65
τιμωρούμενος?

> Decrevi tantisper me minus injuriæ,
> Chremes, meo gnato facere, dum fiam miser.

Hic decernit, ut miser sit. Num quis igitur quicquam decernit invitus?

> Malo quidem me quovis dignum deputem.

Malo se dignum deputat, nisi miser sit. Vides ergo, opinionis esse, non naturæ malum. Quid, quos res ipsa lugere prohibet? ut apud Homerum quotidianæ neces interitusque multorum sedationem mærendi afferunt, apud quem ita dicitur:

> Namque nimis multos atque omni luce cadentes
> Cernimus, ut nemo possit mærore vacare.
> Quo magis est æquom tumulis mandare peremptos
> Firmo animo et luctum lacrimis finire diurnis.

Ergo in potestate est abjicere dolorem, quum velis, tempori 66
servientem. An est ullum tempus (quoniam quidem res in nostra potestate est), cui non ponendæ curæ et ægritudinis caussa serviamus?

Constabat eos, qui concidentem vulneribus Cn. Pompeium vidissent, quum in illo ipso acerbissimo miserrimoque spectaculo sibi timerent, quod se classe hostium circumfusos viderent, nihil aliud tum egisse, nisi ut remiges hortarentur et ut salutem adipiscerentur fuga; posteaquam Tyrum venissent, tum afflictari lamentarique cœpisse. Timor igitur ab iis ægritudinem potuit repellere, ratio ac sapientia vera non poterit?

XXVIII. Quid est autem, quod plus valeat ad ponendum dolorem, quam quum est intellectum, nihil profici et frustra esse susceptum? Si igitur deponi potest, etiam non suscipi potest. Voluntate igitur et judicio suscipi ægritudinem,
67 confitendum est. Idque indicatur eorum patientia, qui, quum multa sint sæpe perpessi, facilius ferunt, quicquid accidit, obduruisseque jam sese contra fortunam arbitrantur, ut ille apud Euripidem:

> Si mihi nunc tristis primum illuxisset dies,
> Nec tam ærumnoso navigavissem salo,
> Esset dolendi caussa, ut injecto equulei
> Freno repente tactu exagitantur novo;
> Sed jam subactus miseriis obtorpui.

Defatigatio igitur miseriarum ægritudines quum faciat leniores, intelligi necesse est, non rem ipsam caussam atque fontem esse mæroris.

68 Philosophi summi nequedum tamen sapientiam consecuti nonne intelligunt, in summo se malo esse? Sunt enim insipientes, neque insipientia ullum majus malum est; neque tamen lugent. Quid ita? Quia huic generi malorum non affingitur illa opinio, rectum esse et æquum et ad officium pertinere ægre ferre, quod sapiens non sis, quod idem affingimus huic ægritudini, in qua luctus inest, quæ omnium maxima est.

69 Itaque Aristoteles veteres philosophos accusans, qui existimavissent, philosophiam suis ingeniis esse perfectam, ait, eos, aut stultissimos aut gloriosissimos fuisse, sed se videre, quod paucis annis magna accessio facta esset, brevi

tempore philosophiam plane absolutam fore. Theophrast-
us autem moriens accusasse naturam dicitur, quod cervis
et cornicibus vitam diuturnam, quorum id nihil interesset,
hominibus, quorum maxime interfuisset, tam exiguam ded-
isset; quorum si ætas potuisset esse longinquior, futurum
fuisse, ut, omnibus perfectis artibus, omni doctrina homin-
um vita erudiretur. Querebatur igitur, se tum, quum illa
videre cœpisset, exstingui. Quid? ex ceteris philosophis
nonne optimus et gravissimus quisque confitetur, multa se
ignorare et multa sibi etiam atque etiam esse discenda?
neque tamen, quum se in media stultitia, qua nihil est pejus, 70
hærere intelligant, ægritudine premuntur. Nulla enim ad-
miscetur opinio officiosi doloris.

Quid? qui non putant lugendum viris? qualis fuit Q.
Maximus efferens filium consularem, qualis L. Paullus duo-
bus paucis diebus amissis filiis, qualis M. Cato prætore de-
signato mortuo filio, quales reliqui, quos in Consolatione col-
legimus. Quid hos aliud placavit, nisi quod luctum et mær- 71
orem esse non putabant viri? Ergo id, quod alii rectum
opinantes ægritudini se solent dedere, id hi turpe putantes
ægritudinem reppulerunt. Ex quo intelligitur, non in nat-
ura, sed in opinione esse ægritudinem.

XXIX. Contra dicuntur hæc: Quis tam demens, ut sua voluntate mæreat? Natura affert dolorem, cui quidem Crantor, inquiunt, vester cedendum putat. Premit enim atque instat, nec resisti potest. Itaque Oïleus ille apud Sophoclem, qui Telamonem antea de Ajacis morte consolatus esset, is quum audivisset de suo, fractus est. De cujus commutata mente sic dicitur:

Nec vero tanta præditus sapientia
Quisquam est, qui aliorum ærumnam dictis allevans
Non idem, quum fortuna mutata impetum
Convertat, clade subita frangatur sua,
Ut illa ad alios dicta et præcepta excidant.

Hæc quum disputant, hoc student efficere, naturæ obsisti nullo modo posse; ii tamen fatentur, graviores ægritudines

suscipi, quam natura cogat. Quæ est igitur amentia? ut nos quoque idem ab illis requiramus.

72 Sed plures sunt caussæ suscipiendi doloris. Primum illa opinio mali, quo viso atque persuaso ægritudo insequitur necessario; deinde etiam gratum mortuis se facere, si graviter eos lugeant, arbitrantur. Accedit superstitio muliebris quædam; existimant enim, diis immortalibus se facilius satisfacturos, si eorum plaga perculsi afflictos se et stratos esse fateantur. Sed hæc inter se quam repugnent, plerique non vident. Laudant enim eos, qui æquo animo moriantur; qui alterius mortem æquo animo ferant, eos putant vituperandos. Quasi fieri ullo modo possit, quod in amatorio sermone dici solet, ut quisquam plus alterum diligat quam
73 se. Præclarum illud est et, si quæris, rectum quoque et verum, ut eos, qui nobis carissimi esse debeant, æque ac nosmet ipsos amemus; ut vero plus, fieri nullo pacto potest. Ne optandum quidem est in amicitia, ut me ille plus quam se, ego illum plus quam me; perturbatio vitæ, si ita sit, atque officiorum omnium consequatur.

XXX. Sed de hoc alias; nunc illud satis est, non attribuere ad amissionem amicorum miseriam nostram, ne illos plus, quam ipsi velint, si sentiant, plus certe, quam nosmet ipsos, diligamus.

Nam quod aiunt, plerosque consolationibus nihil levari, adjunguntque, consolatores ipsos confiteri se miseros, quum ad eos impetum suum fortuna converterit: utrumque dissolvitur. Sunt enim ista non naturæ vitia, sed culpæ. Stultitiam autem accusare quamvis copiose licet. Nam et qui non levantur, ipsi ad se miseriam invitant, et qui suos casus aliter ferunt, atque ut auctores aliis ipsi fuerunt, non sunt vitiosiores, quam fere plerique, qui avari avaros, gloriæ cupidos gloriosi reprehendunt. Est enim proprium stulti-
74 tiæ, aliorum vitia cernere, oblivisci suorum. Sed nimirum hoc maximum est experimentum, quum constet ægritudinem vetustate tolli, hanc vim non esse in die positam, sed in cogitatione diuturna. Nam si et eadem res est et idem

est homo: qui potest quicquam de dolore mutari, si neque de eo, propter quod dolet, quicquam est mutatum, neque de eo, qui dolet? Cogitatio igitur diuturna, nihil esse in re mali, dolori medetur, non ipsa diuturnitas.

XXXI. Hic mihi afferunt mediocritates. Quæ si naturales sunt, quid opus est consolatione? Natura enim ipsa terminabit modum. Sin opinabiles, opinio tota tollatur. Satis dictum esse arbitror, ægritudinem esse opinionem mali præsentis, in qua opinione illud insit, ut ægritudinem suscipere oporteat.

Additur ad hanc definitionem a Zenone recte, ut illa 75
opinio præsentis mali sit recens. Hoc autem verbum sic interpretantur, ut non tantum illud recens esse velint, quod paullo ante acciderit, sed quam diu in illo opinato malo vis quædam insit, ut vigeat et habeat quandam viriditatem, tam diu appelletur recens. Ut Artemisia illa, Mausoli Cariæ regis uxor, quæ nobile illud Halicarnassi fecit sepulcrum, quam diu vixit, vixit in luctu, eodemque etiam confecta contabuit. Huic erat illa opinio quotidie recens, quæ tum denique non appellabitur recens, quum vetustate exaruit.

Hæc igitur officia sunt consolantium, tollere ægritudinem funditus, aut sedare, aut detrahere quam plurimum, aut supprimere nec pati manare longius, aut ad alia traducere.
Sunt, qui unum officium consolantis putent, malum illud 76
omnino non esse, ut Cleanthi placet. Sunt, qui non magnum malum, ut Peripatetici. Sunt, qui abducant a malis ad bona, ut Epicurus. Sunt, qui satis putent ostendere, nihil inopinati accidisse [nihil mali]. Chrysippus autem caput esse censet in consolando, detrahere illam opinionem mærenti, si se officio fungi putet justo atque debito. Sunt etiam, qui hæc omnia genera consolandi colligant (alius enim alio modo movetur), ut fere nos in Consolatione omnia in consolationem unam conjecimus; erat enim in tumore animus et omnis in eo tentabatur curatio.

Sed sumendum tempus est non minus in animorum

morbis quam in corporum. Ut Prometheus ille Æschyli, cui quum dictum esset:

> Atqui, Prometheu, te hoc tenere existumo,
> Mederi posse rationem iracundiæ,

respondit:

> Siquidem qui tempestivam medicinam admovens
> Non ad gravescens volnus illidat manus.

77 XXXII. Erit igitur in consolationibus prima medicina, docere, aut nullum malum esse aut admodum parvum; altera, et de communi conditione vitæ et proprie, si quid sit de ipsius, qui mæreat, disputandum; tertia, summam esse stultitiam frustra confici mærore, quum intelligas, nihil posse profici. Nam Cleanthes quidem sapientem consolatur, qui consolatione non eget. Nihil enim esse malum, quod turpe non sit, si lugenti persuaseris, non tu illi luctum, sed stultitiam detraxeris; alienum autem tempus docendi. Et tamen non satis mihi videtur vidisse hoc Cleanthes, suscipi aliquando ægritudinem posse ex eo ipso, quod esse summum malum Cleanthes ipse fateatur.

Quid enim dicemus, quum Socrates Alcibiadi persuasisset, ut accepimus, eum nihil hominis esse nec quicquam inter Alcibiadem summo loco natum et quemvis bajulum interesse, quum se Alcibiades afflictaret lacrimansque Socrati supplex esset, ut sibi virtutem traderet turpitudinemque depelleret; quid dicemus, Cleanthe? num in illa re, quæ ægritudine Alcibiadem afficiebat, mali nihil fuisse?

78 Quid? illa Lyconis qualia sunt? qui ægritudinem extenuans parvis ait eam rebus moveri, fortunæ et corporis incommodis, non animi malis. Quid ergo? illud, quod Alcibiades dolebat, non ex animi malis vitiisque constabat? Ad Epicuri consolationem satis est ante dictum.

79 XXXIII. Ne illa quidem firmissima consolatio est, quamquam et usitata est et sæpe prodest: *non tibi hoc soli.* Prodest hæc quidem, ut dixi, sed nec semper nec omnibus. Sunt enim, qui respuant; sed refert, quo modo adhibeatur.

Ut enim tulerit quisque eorum, qui sapienter tulerunt, non quo quisque incommodo affectus sit, prædicandum est. Chrysippi ad veritatem firmissima est, ad tempus ægritudinis difficilis. Magnum opus est probare mærenti, illum suo judicio et, quod se ita putet oportere facere, mærere. Nimirum igitur ut in caussis non semper utimur eodem statu (sic enim appellamus controversiarum genera), sed ad tempus, ad controversiæ naturam, ad personam accommodamus: sic in ægritudine lenienda, quam quisque curationem recipere possit, videndum est.

Sed nescio quo pacto ab eo, quod erat a te propositum, 80
aberravit oratio. Tu enim de sapiente quæsieras, cui aut malum videri nullum potest, quod vacet turpitudine, aut ita parvum malum, ut id obruatur sapientia vixque appareat; qui nihil opinione affingat assumatque ad ægritudinem, nec id putet esse rectum, se quam maxime excruciari luctuque confici, quo pravius nihil esse possit. Edocuit tamen ratio, ut mihi quidem videtur, quum hoc ipsum proprie non quæreretur hoc tempore, num quod esset malum, nisi quod idem dici turpe posset; tamen ut videremus, quicquid esset in ægritudine mali, id non naturale esse, sed
voluntario judicio et opinionis errore contractum. Tract- 81
atum est autem a nobis id genus ægritudinis, quod unum est omnium maximum, ut eo sublato reliquorum remedia ne magno opere quærenda arbitraremur.

XXXIV. Sunt enim certa, quæ de paupertate, certa, quæ de vita inhonorata et ingloria dici soleant; separatim certæ scholæ sunt de exsilio, de interitu patriæ, de servitute, de debilitate, de cæcitate, de omni casu, in quo nomen poni solet calamitatis. Hæc Græci in singulas scholas et in singulos libros dispertiunt; opus enim quærunt; quamquam
plenæ disputationes delectationis sunt. Et tamen ut med- 82
ici toto corpore curando minimæ etiam parti, si condoluit, medentur; sic philosophia, quum universam ægritudinem sustulit, tamen si quis error aliunde exstitit, si paupertas momordit, si ignominia pupugit, si quid tenebrarum offudit

exsilium, aut eorum, quæ modo dixi, si quid exstitit, et si singularum rerum sunt propriæ consolationes, de quibus audies tu quidem, quum voles. Sed ad eundem fontem revertendum est, ægritudinem omnem procul abesse a sapiente, quod inanis sit, quod frustra suscipiatur, quod non natura exoriatur, sed judicio, sed opinione, sed quadam invitatione ad dolendum, quum id decreverimus ita fieri oport-
83 ere. Hoc detracto, quod totum est voluntarium, ægritudo erit sublata illa mærens; morsus tamen et contractiunculæ quædam animi relinquentur. Hanc dicant sane naturalem, dum ægritudinis nomen absit grave, tetrum, funestum, quod cum sapientia esse atque, ut ita dicam, habitare nullo modo possit.

Atque stirpes sunt ægritudinis quam multæ! quam amaræ! quæ, ipso trunco everso, omnes elidendæ sunt et, si necesse erit, singulis disputationibus. Superest enim nobis hoc, cuicuimodi est, otium.

Sed ratio una omnium est ægritudinum, plura nomina. Nam et invidere ægritudinis est et æmulari et obtrectare et misereri et angi, lugere, mærere, ærumna affici, lamentari, sollicitari, dolere, in molestia esse, afflictari, desperare.
84 Hæc omnia definiunt Stoici, eaque verba, quæ dixi, singularum rerum sunt, non, ut videntur, easdem res significant, sed aliquid differunt, quod alio loco fortasse tractabimus. Hæ sunt illæ fibræ stirpium, quas initio dixi, persequendæ et omnes elidendæ, ne umquam ulla possit exsistere.

Magnum opus et difficile, quis negat? quid autem præclarum non idem arduum? sed tamen id se effecturam philosophia profitetur; nos modo curationem ejus recipiamus. Verum quidem hæc hactenus. Cetera, quotiescunque voletis, et hoc loco et aliis parata vobis erunt.

BOOK IV.

ON THE OTHER PERTURBATIONS OF THE MIND.

SUMMARY.

I. After some preliminary remarks on the history of Roman civilization (chap. 1–3), Cicero introduces the Disputation on the thesis, *Non omni animi perturbatione sapiens potest vacare* (chap. 4–5).

II. It consists of three parts: 1. Classification and definition of the four *perturbationes* and their species, according to the Stoical system (chap. 6–14). 2. Refutation of the thesis itself, with an especial reference to and combating of the doctrine of the Peripatetics respecting the necessity and utility of the passions (chap. 15–26). 3. Statement of the means to be employed for resisting them (chap. 27–38).

I. Quum multis locis nostrorum hominum ingenia virtut- 1
esque, Brute, soleo mirari, tum maxime in iis studiis, quæ sero admodum expetita in hanc civitatem e Græcia transtulerunt. Nam quum a primo Urbis ortu regiis institutis, partim etiam legibus, auspicia, cærimoniæ, comitia, provocationes, patrum consilium, equitum peditumque descriptio, tota res militaris divinitus esset constituta; tum progressio admirabilis incredibilisque cursus ad omnem excellentiam factus est dominatu regio re publica liberata. Nec vero hic locus est, ut de moribus institutisque majorum et disciplina ac temperatione civitatis loquamur; aliis hæc locis satis accurate a nobis dicta sunt, maximeque in iis
sex libris, quos *de re publica* scripsimus. Hoc autem loco 2
consideranti mihi studia doctrinæ multa sane occurrunt, cur ea quoque arcessita aliunde neque solum expetita, sed etiam conservata et culta videantur. Erat enim illis pæne in conspectu præstanti sapientia et nobilitate Pythagoras, qui fuit in Italia temporibus iisdem, quibus L. Brutus patriam liberavit, præclarus auctor nobilitatis tuæ. Pythagoræ autem doctrina quum longe lateque flueret, permanavisse mihi

videtur in hanc civitatem, idque quum conjectura probabile est, tum quibusdam etiam vestigiis indicatur. Quis enim est, qui putet, quum floreret in Italia Græcia potentissimis et maximis urbibus, ea quæ magna dicta est, in iisque primum ipsius Pythagoræ, deinde postea Pythagoreorum tantum nomen esset, nostrorum hominum ad eorum doctissimas
3 voces aures clausas fuisse? Quin etiam arbitror, propter Pythagoreorum admirationem Numam quoque regem Pythagoreum a posterioribus existimatum. Nam quum Pythagoræ disciplinam et instituta cognoscerent, regisque ejus æquitatem et sapientiam a majoribus suis accepissent, ætates autem et tempora ignorarent propter vetustatem: eum, qui sapientia excelleret, Pythagoræ auditorem crediderunt fuisse.

II. Et de conjectura quidem hactenus. Vestigia autem Pythagoreorum quamquam multa colligi possunt, paucis tamen utemur, quoniam non id agitur hoc tempore. Nam quum carminibus soliti illi esse dicantur et præcepta quædam occultius tradere et mentes suas a cogitationum intentione cantu fidibusque ad tranquillitatem traducere: gravissimus auctor in Originibus dixit Cato, morem apud majores hunc epularum fuisse, ut deinceps, qui accubarent, canerent ad tibiam clarorum virorum laudes atque virtutes. Ex quo perspicuum est, et cantus tum fuisse rescriptos vocum
4 sonis et carmina. Quamquam id quidem etiam XII tabulæ declarant, condi jam tum solitum esse carmen: quod ne liceret fieri ad alterius injuriam, lege sanxerunt. Nec vero illud non eruditorum temporum argumentum est, quod et deorum pulvinaribus et epulis magistratuum fides præcinunt; quod proprium ejus fuit, de qua loquor, disciplinæ. Mihi quidem etiam Appii Cæci carmen, quod valde Panætius laudat epistola quadam, quæ est ad Q. Tuberonem, Pythagoreorum videtur. Multa etiam sunt in nostris institutis ducta ab illis, quæ prætereo, ne ea, quæ peperisse
5 ipsi putamur, aliunde didicisse videamur. Sed, ut ad propositum redeat oratio, quam brevi tempore quot et quanti

poetæ, qui autem oratores exstiterunt! facile ut appareat, nostros omnia consequi potuisse, simul ut velle cœpissent.

III. Sed de ceteris studiis alio loco et dicemus, si usus fuerit, et sæpe diximus. Sapientiæ studium vetus id quidem in nostris; sed tamen ante Lælii ætatem et Scipionis non reperio, quos appellare possim nominatim. Quibus adolescentibus Stoicum Diogenem et Academicum Carneadem video ad Senatum ab Atheniensibus missos esse legatos. Qui quum rei publicæ nullam umquam partem attigissent, essetque eorum alter Cyrenæus, alter Babylonius, numquam profecto scholis essent excitati neque ad illud munus electi, nisi in quibusdam principibus temporibus illis fuissent studia doctrinæ. Qui quum cetera litteris mandarent, alii jus civile, alii orationes suas, alii monumenta majorum: hanc amplissimam omnium artium, bene vivendi disciplinam, vita magis quam litteris persecuti sunt.
Itaque illius veræ elegantisque philosophiæ, quæ ducta a 6
Socrate in Peripateticis adhuc permansit, et idem alio modo dicentibus Stoicis, quum Academici eorum controversias disceptarent, nulla fere sunt aut pauca admodum Latina monumenta, sive propter magnitudinem rerum occupationemque hominum, sive etiam quod imperitis ea probari posse non arbitrabantur: quum interim, illis silentibus, C. Amafinius exstitit dicens, cujus libris editis commota multitudo contulit se ad eandem potissimum disciplinam, sive quod erat cognitu perfacilis, sive quod invitabantur illecebris blandæ voluptatis, sive etiam quia nihil erat prolatum melius, illud,
quod erat, tenebant. Post Amafinium autem multi ejus- 7
dem æmuli rationis multa quum scripsissent, Italiam totam occupaverunt; quodque maximum argumentum est, non dici illa subtiliter, quod et facile ediscantur et ab indoctis probentur, id illi firmamentum esse disciplinæ putant.

IV. Sed defendat quod quisque sentit; sunt enim judicia libera; nos institutum tenebimus, nullisque unius disciplinæ legibus adstricti, quibus in philosophia necessario pareamus, quid sit in quaque re maxime probabile, semper requiremus.

Quod quum sæpe alias, tum nuper in Tusculano studiose egimus. Itaque expositis tridui disputationibus, quartus dies hoc libro concluditur. Ut enim in inferiorem ambulationem descendimus, quod feceramus idem superioribus diebus, acta res est sic:

8 *M.* Dicat, si quis vult, qua de re disputari velit. *A.* Non mihi videtur omni animi perturbatione posse sapiens vacare. *M.* Ægritudine quidem hesterna disputatione videbatur, nisi forte temporis caussa nobis assentiebare. *A.* Minime vero; nam mihi egregie probata est oratio tua. *M.* Non igitur existimas cadere in sapientem ægritudinem? *A.* Prorsus non arbitror. *M.* Atqui, si ista perturbare animum sapientis non potest, nulla poterit. Quid enim? metusne conturbet? at earum rerum est absentium metus, quarum præsentium est ægritudo. Sublata igitur ægritudine, etiam sublatus est metus. Restant duæ perturbationes, lætitia gestiens et libido, quæ si non cadent in sapientem, semper
9 mens erit tranquilla sapientis. *A.* Sic prorsus intelligo. *M.* Utrum igitur mavis? statimne nos vela facere, an quasi e portu egredientes paullulum remigare? *A.* Quidnam est istuc? non enim intelligo.

V. *M.* Quia Chrysippus et Stoici, quum de animi perturbationibus disputant, magnam partem in iis partiendis et definiendis occupati sunt; illa eorum perexigua oratio est, qua medeantur animis nec eos turbulentos esse patiantur; Peripatetici autem ad placandos animos multa afferunt, spinas partiendi et definiendi prætermittunt; quærebam igitur, utrum panderem vela orationis statim, an eam ante paullulum dialecticorum remis propellerem. *A.* Isto modo vero. Erit enim hoc totum, quod quæro, ex utroque per-
10 fectius. *M.* Est id quidem rectius; sed post requires, si quid fuerit obscurius. *A.* Faciam equidem; tu tamen, ut soles, dices ista ipsa obscura planius, quam dicuntur a Græcis. *M.* Enitar equidem: sed intento opus est animo, ne omnia dilabantur, si unum aliquid effugerit.

Quoniam, quæ Græci πάθη vocant, nobis perturbationes

appellari magis placet quam morbos, in his explicandis veterem illam equidem Pythagoræ primum, dein Platonis descriptionem sequar, qui animum in duas partes dividunt: alteram rationis participem faciunt, alteram expertem; in participe rationis ponunt tranquillatem, id est placidam quietamque constantiam; in illa altera motus turbidos tum iræ, tum cupiditatis, contrarios inimicosque rationi. Sit 11
igitur hic fons; utamur tamen in his perturbationibus describendis Stoicorum definitionibus et partitionibus, qui mihi videntur in hac quæstione versari acutissime.

VI. Est igitur Zenonis hæc definitio, ut *perturbatio* sit, quod πάθος ille dicit, aversa a recta ratione, contra naturam, animi commotio. Quidam brevius, perturbationem esse appetitum vehementiorem; sed vehementiorem eum volunt esse, qui longius discesserit a naturæ constantia. Partes autem perturbationum volunt ex duobus opinatis bonis nasci et ex duobus opinatis malis; ita esse quattuor: ex bonis *libidinem* et *lætitiam*, ut sit lætitia præsentium bonorum, libido futurorum; ex malis *metum* et *ægritudinem* nasci censent, metum futuris, ægritudinem præsentibus. Quæ enim venientia metuuntur, eadem afficiunt ægritudine instantia.

Lætitia autem et libido in bonorum opinione versantur, 12
quum libido ad id, quod videtur bonum, illecta et inflammata rapiatur, lætitia, ut adepta jam aliquid concupitum, efferatur et gestiat. Natura enim omnes ea, quæ bona videntur, sequuntur, fugiuntque contraria. Quam ob rem simul objecta species est cujuspiam, quod bonum videatur, ad id adipiscendum impellit ipsa natura. Id quum constanter prudenterque fit, ejusmodi appetitionem Stoici βούλησιν appellant, nos appellamus *voluntatem*. Eam illi putant in solo esse sapiente; quam sic definiunt: voluntas est, quæ quid cum ratione desiderat. Quæ autem, ratione adversa, incitata est vehementius, ea *libido* est vel cupiditas effrenata, quæ in omnibus stultis invenitur.

Itemque quum ita movemur, ut in bono simus aliquo, 13

dupliciter id contingit. Nam quum ratione animus movetur placide atque constanter, tum illud *gaudium* dicitur; quum autem inaniter et effuse animus exsultat, tum illa *lætitia gestiens* vel *nimia* dici potest, quam ita definiunt: sine ratione animi elationem. Quoniamque, ut bona natura appetimus, sic a malis natura declinamus, quæ declinatio, si cum ratione fiet, *cautio* appelletur, eaque intelligatur in solo esse sapiente; quæ autem sine ratione et cum exanimatione humili atque fracta, nominetur *metus;* est
14 igitur metus a ratione aversa cautio. Præsentis autem mali sapientis affectio nulla est; stulta autem *ægritudo* est ea, qua afficiuntur in malis opinatis, animosque demittunt et contrahunt rationi non obtemperantes. Itaque hæc prima definitio est, ut ægritudo sit animi adversante ratione contractio. Sic quattuor *perturbationes* sunt, tres *constantiæ* quoniam ægritudini nulla constantia opponitur.

VII. Sed omnes perturbationes judicio censent fieri et opinione. Itaque eas definiunt pressius, ut intelligatur, non modo quam vitiosæ, sed etiam quam in nostra sint potestate. Est ergo *ægritudo* opinio recens mali præsentis, in quo demitti contrahique animo rectum esse videatur; *lætitia* opinio recens boni præsentis, in quo efferri rectum esse videatur; *metus* opinio impendentis mali, quod intolerabile esse videatur; *libido* opinio venturi boni, quod sit ex usu jam præsens esse atque adesse.

15 Sed quæ judicia quasque opiniones perturbationum esse dixi, non in eis perturbationes solum positas esse dicunt, verum illa etiam, quæ efficiuntur perturbationibus, ut ægritudo quasi morsum aliquem doloris efficiat, metus recessum quendam animi et fugam, lætitia profusam hilaritatem, libido effrenatam appetentiam. *Opinationem* autem, quam in omnes definitiones superiores inclusimus, volunt esse imbecillam assensionem.

16 Sed singulis perturbationibus partes ejusdem generis plures subjiciuntur, ut *ægritudini* invidentia (utendum est enim docendi caussa verbo minus usitato, quoniam invidia

non in eo, qui invidet, solum dicitur, sed etiam in eo, cui invidetur), æmulatio, obtrectatio, misericordia, angor, luctus, mæror, ærumna, dolor, lamentatio, sollicitudo, molestia, afflictatio, desperatio et si quæ sunt de genere eodem. Sub *metum* autem subjecta sunt pigritia, pudor, terror, timor, pavor, exanimatio, conturbatio, formido; *voluptati* malevolentia lætans malo alieno, delectatio, jactatio et similia; *libidini* ira, excandescentia, odium, inimicitia, discordia, indigentia, desiderium et cetera ejusmodi.

VIII. Hæc autem definiunt hoc modo. *Invidentiam* 17
esse dicunt ægritudinem susceptam propter alterius res secundas, quæ nihil noceant invidenti. Nam si qui doleat ejus rebus secundis, a quo ipse lædatur, non recte dicatur invidere, ut si Hectori Agamemno; qui autem, cui alterius commoda nihil noceant, tamen eum doleat his frui, is invideat profecto. *Æmulatio* autem dupliciter illa quidem dicitur, ut et in laude et in vitio nomen hoc sit. Nam et imitatio virtutis æmulatio dicitur (sed ea nihil hoc loco utimur; est enim laudis), et est æmulatio ægritudo, si eo, quod concupierit, alius potiatur, ipse careat. *Obtrectatio* autem est ea, 18
quam intelligi ζηλοτυπίαν volo, ægritudo ex eo quod alter quoque potiatur eo, quod ipse concupiverit. *Misericordia* est ægritudo ex miseria alterius injuria laborantis; nemo enim parricidæ aut proditoris supplicio misericordia commovetur. *Angor* ægritudo premens; *luctus* ægritudo ex ejus, qui carus fuerit, interitu acerbo; *mæror* ægritudo flebilis; *ærumna* ægritudo laboriosa; *dolor* ægritudo crucians; *lamentatio* ægritudo cum ejulatu; *sollicitudo* ægritudo cum cogitatione; *molestia* ægritudo permanens; *afflictatio* ægritudo cum vexatione corporis; *desperatio* ægritudo sine ulla rerum exspectatione meliorum.

Quæ autem subjecta sunt sub *metum*, ea sic definiunt: 19
pigritiam metum consequentis laboris . . . . ; *terrorem* metum concutientem, ex quo fit, ut pudorem rubor, terrorem pallor et tremor et dentium crepitus consequatur; *timorem* metum mali appropinquantis; *pavorem* metum mentem loco moventem, ex quo illud Ennius:

Tum pavor sapientiam omnem mi exanimato expectorat;

exanimationem metum subsequentem et quasi comitem pavoris; *conturbationem* metum excutientem cogitata; *formidinem* metum permanentem.

20 IX. *Voluptatis* autem partes hoc modo describunt, ut *malevolentia* sit voluptas ex malo alterius sine emolumento suo; *delectatio* voluptas suavitate auditus animum deleniens; et qualis est hæc aurium, tales sunt oculorum et tactionum et odorationum et saporum, quæ sunt omnes unius generis ad perfundendum animum tamquam illiquefactæ voluptates. *Jactatio* est voluptas gestiens et se efferens insolentius.

21 Quæ autem *libidini* subjecta sunt, ea sic definiuntur, ut *ira* sit libido pœniendi ejus, qui videatur læsisse injuria; *excandescentia* autem sit ira nascens et modo exsistens, quæ *θύμωσις* Græce dicitur; *odium* ira inveterata; *inimicitia* ira ulciscendi tempus observans; *discordia* ira acerbior, intimo odio et corde concepta; *indigentia* libido inexplebilis; *desiderium* libido ejus, qui nondum adsit, videndi; distinguunt illud etiam, ut libido sit earum rerum, quæ dicuntur de quodam aut quibusdam, quæ *κατηγορήματα* dialectici appellant, ut habere divitias, capere honores; indigentia rerum ipsarum est, ut honorum, ut pecuniæ.

22 Omnium autem perturbationum fontem esse dicunt *intemperantiam*, quæ est a tota mente et a recta ratione defectio, sic aversa a præscriptione rationis, ut nullo modo appetitiones animi nec regi nec contineri queant. Quemadmodum igitur temperantia sedat appetitiones et efficit, ut eæ rectæ rationi pareant, conservatque considerata judicia mentis: sic huic inimica intemperantia omnem animi statum inflammat, conturbat, incitat; itaque et ægritudines et metus et reliquæ perturbationes omnes gignuntur ex ea.

23 X. Quemadmodum, quum sanguis corruptus est aut pituita redundat aut bilis, in corpore morbi ægrotationesque nascuntur; sic pravarum opinionum conturbatio et ipsarum inter se repugnantia sanitate spoliat animum morbisque

perturbat. Ex perturbationibus autem primum morbi conficiuntur, quæ vocant illi *νοσήματα*, eaque, quæ sunt eis morbis contraria, quæ habent ad res certas vitiosam offensionem atque fastidium; deinde ægrotationes, quæ appellantur a Stoicis *ἀῤῥωστήματα*, iisque item oppositæ contrariæ offensiones.

Hoc loco nimium operæ consumitur a Stoicis, maxime a Chrysippo, dum morbis corporum comparatur morborum animi similitudo. Qua oratione prætermissa minime necessaria, ea, quæ rem continent, pertractemus. Intelligatur 24
igitur, perturbationem, jactantibus se opinionibus inconstanter et turbide, in motu esse semper; quum autem hic fervor concitatioque animi inveteraverit et tamquam in venis medullisque insederit, tum exsistit et morbus et ægrotatio et offensiones eæ, quæ sunt eis morbis ægrotationibusque contrariæ.

XI. Hæc, quæ dico, cogitatione inter se differunt, re quidem copulata sunt, eaque oriuntur ex libidine et ex lætitia. Nam quum est concupita pecunia nec adhibita continuo ratio, quasi quædam Socratica medicina, quæ sanaret eam cupiditatem: permanat in venas et inhæret in visceribus illud malum, exsistitque morbus et ægrotatio, quæ avelli inveterata non possunt; eique morbo nomen est *avaritia*. Similiterque ceteri morbi, ut *gloriæ cupiditas*, ut *mulier-* 25
ositas, ut ita appellem eam, quæ Græce *φιλογύνεια* dicitur, ceterique similiter morbi ægrotationesque nascuntur. Quæ autem sunt his contraria, ea nasci putantur a metu, ut *odium mulierum*, quale in Misogyne Atilii est, ut *in hominum universum genus*, quod accepimus de Timone, qui *μισάνθρωποι* appellantur, ut *inhospitalitas* est; quæ omnes ægrotationes animi ex quodam metu nascuntur earum rerum, quas fugiunt et oderunt.

Definiunt autem animi *ægrotationem* opinationem ve- 26
hementem de re non expetenda, tamquam valde expetenda sit, inhærentem et penitus insitam. Quod autem nascitur ex *offensione*, ita definiunt, opinionem vehementem

de re non fugienda, inhærentem et penitus insitam, tamquam fugienda. Hæc autem opinatio est judicatio se scire, quod nesciat. *Ægrotationi* autem talia quædam subjecta sunt; *avaritia, ambitio, mulierositas, pervicacia, ligurritio, vinolentia, cuppedia* et si qua similia. Est autem avaritia opinatio vehemens de pecunia, quasi valde expetenda sit, inhærens et penitus insita; similisque est ejusdem
27 generis definitio reliquarum. *Offensionum* autem definitiones sunt ejusmodi, ut *inhospitalitas* sit opinio vehemens, valde fugiendum esse hospitem, eaque inhærens et penitus insita; similiterque definitur et *mulierum odium*, ut Hippolyti, et, ut Timonis, *generis humani.*

XII. Atque ut ad valetudinis similitudinem veniamus eaque collatione utamur aliquando, sed parcius, quam solent Stoici: ut sunt alii ad alios morbos procliviores, itaque dicimus gravedinosos quosdam, quosdam torminosos, non quia jam sint, sed quia sæpe sint; sic alii ad metum, alii ad aliam perturbationem; ex quo in aliis *anxietas*, unde anxii; in aliis *iracundia* dicitur, quæ ab *ira* differt; estque aliud iracundum esse, aliud iratum, ut differt *anxietas* ab *angore;* neque enim omnes anxii, qui anguntur aliquando, nec, qui anxii, semper anguntur; ut inter ebrietatem et ebriositatem interest, aliudque est amatorem esse, aliud amantem. Atque hæc aliorum ad alios morbos proclivitas late patet; nam pertinet ad omnes perturbationes.
28 In multis etiam vitiis apparet; sed nomen res non habet. Ergo et invidi et malevoli et lividi et timidi et misericordes, quia proclives ad eas perturbationes, non quia semper feruntur. Hæc igitur proclivitas ad suum quodque genus a similitudine corporis ægrotatio dicatur, dum ea intelligatur ad ægrotandum proclivitas. Sed hæc in bonis rebus, quod alii ad alia bona sunt aptiores, *facilitas* nominetur, in malis *proclivitas,* ut significet lapsionem; in neutris habeat superius nomen.

29 XIII. Quo modo autem in corpore est morbus, est ægrotatio, est vitium; sic in animo. *Morbum* appellant totius

corporis corruptionem; *ægrotationem* morbum cum imbecillitate; *vitium*, quum partes corporis inter se dissident, ex quo pravitas membrorum, distortio, deformitas. Itaque illa duo, morbus et ægrotatio, ex totius valetudinis corporis conquassatione et perturbatione gignuntur; vitium autem, integra valetudine, ipsum ex se cernitur. Sed in animo tantummodo cogitatione possumus morbum ab ægrotatione sejungere; vitiositas autem est habitus aut affectio in tota vita inconstans et a se ipsa dissentiens. Ita fit, ut in altera corruptione opinionum morbus efficiatur et ægrotatio; in altera, inconstantia et repugnantia. Non enim omne vitium partes habet dissentientes, ut eorum, qui non longe a sapientia absunt, affectio est illa quidem discrepans sibi ipsa, dum est insipiens, sed non distorta nec prava.

Morbi autem et ægrotationes partes sunt vitiositatis. Sed perturbationes sintne ejusdem partes, quæstio est. Vitia 30
enim affectiones sunt manentes, perturbationes autem moventes, ut non possint affectionum manentium partes esse.

Atque ut in malis attingit animi naturam corporis similitudo, sic in bonis. Sunt enim in corpore præcipua: pulchritudo, vires, valetudo, firmitas, velocitas; sunt item in animo. Ut enim corporis temperatio, quum ea congruunt inter se, e quibus constamus, sanitas; sic animi dicitur, quum ejus judicia opinionesque concordant, eaque animi est virtus, quam alii ipsam temperantiam dicunt esse, alii obtemperantem temperantiæ præceptis et eam subsequentem nec habentem ullam speciem suam; sed sive hoc sive illud sit, in solo esse sapiente. Est autem quædam animi sanitas, quæ in insipientem etiam cadat, quum curatione et pertractatione medicorum conturbatio mentis aufertur. Et 31
ut corporis est quædam apta figura membrorum cum coloris quadam suavitate, eaque dicitur pulchritudo: sic in animo opinionum judiciorumque æquabilitas et constantia cum firmitate quadam et stabilitate virtutem subsequens aut virtutis vim ipsam continens pulchritudo vocatur. Itemque viribus corporis et nervis et efficacitati similes

similibus quoque verbis animi vires nominantur. Velocitas autem corporis celeritas appellatur, quæ eadem ingenii etiam laus habetur propter animi multarum rerum brevi tempore percursionem.

XIV. Illud animorum corporumque dissimile, quod animi valentes morbo tentari non possunt, corpora possunt: sed corporum offensiones sine culpa accidere possunt, animorum non item: quorum omnes morbi et perturbationes ex aspernatione rationis eveniunt. Itaque in hominibus solum exsistunt; nam bestiæ simile quiddam faciunt, sed
32 in perturbationes non incidunt. Inter acutos autem et inter hebetes interest, quod ingeniosi, ut æs Corinthium in æruginem, sic illi in morbum et incidunt tardius et recreantur ocius; hebetes non item. Nec vero in omnem morbum ac perturbationem animus ingeniosi cadit; non enim in ulla efferata et immania; quædam autem humanitatis quoque habent primam speciem, ut misericordia, ægritudo, metus. Ægrotationes autem morbique animorum difficilius evelli posse putantur, quam summa illa vitia, quæ virtutibus sunt contraria. Morbis enim manentibus, vitia sublata esse possunt, quia hi non tam celeriter sanantur, quam illa tolluntur.

33 Habes ea, quæ de perturbationibus enucleate disputant Stoici, quæ logica appellant, quia disseruntur subtilius. Ex quibus quoniam tamquam ex scrupulosis cotibus enavigavit oratio, reliquæ disputationis cursum teneamus, modo satis illa dilucide dixerimus pro rerum obscuritate. *A.* Prorsus satis; sed si qua diligentius erunt cognoscenda, quæremus alias; nunc vela, quæ modo dicebas, exspectamus et cursum.

34 XV. *M.* Quando, ut aliis locis de virtute et diximus et sæpe dicendum erit (pleræque enim quæstiones, quæ ad vitam moresque pertinent, a virtutis fonte ducuntur), quando igitur virtus est affectio animi constans conveniensque, laudabiles efficiens eos, in quibus est, et ipsa per se, sua sponte, separata etiam utilitate, laudabilis: ex ea proficiscuntur

honestæ voluntates, sententiæ, actiones omnisque recta ratio; quamquam ipsa virtus brevissime recta ratio dici potest. Hujus igitur virtutis contraria est vitiositas (sic enim malo quam malitiam appellare eam, quam Græci *κακίαν* appellant; nam malitia certi cujusdam vitii nomen est, vitiositas omnium); ex qua concitantur perturbationes, quæ sunt, ut paullo ante diximus, turbidi animorum concitatique motus, aversi a ratione et inimicissimi mentis vitæque tranquillæ. Important enim ægritudines anxias atque acerbas animosque affligunt et debilitant metu; iidem inflammant appetitione nimia, quam tum cupiditatem, tum libidinem dicimus, impotentiam quandam animi a temperantia et modera-
tione plurimum dissidentem. Quæ si quando adepta erit 35
id, quod ei fuerit concupitum, tum effertur alacritate, ut nihil ei constet, quid agat; ut ille, qui *voluptatem animi nimiam summum esse errorem* arbitratur. Eorum igitur malorum in una virtute posita sanatio est.

XVI. Quid autem est non miserius solum, sed fœdius etiam et deformius, quam ægritudine quis afflictus, debilitatus, jacens? Cui miseriæ proximus est is, qui appropinquans aliquod malum metuit exanimatusque pendet animi. Quam vim mali significantes poetæ impendere apud inferos saxum Tantalo faciunt

Ob scelera animique impotentiam et superbiloquentiam.

Ea communis pœna stultitiæ est. Omnibus enim, quorum mens abhorret a ratione, semper aliqui talis terror impen-
det. Atque ut hæ tabificæ mentis perturbationes sunt, 36
ægritudinem dico et metum; sic hilariores illæ, cupiditas avide semper aliquid expetens et inanis alacritas, id est lætitia gestiens, non multum differunt ab amentia. Ex quo intelligitur, qualis ille sit, quem tum moderatum, alias modestum, tum temperantem, alias constantem continentemque dicimus; nonnumquam hæc eadem vocabula ad frugalitatis nomen, tamquam ad caput, referre volumus. Quodnisi eo nomine virtutes continerentur, numquam ita

pervulgatum illud esset, ut jam proverbii locum obtineret, *hominem frugi omnia recte facere.* Quod idem quum Stoici de sapiente dicunt, nimis admirabiliter nimisque magnifice dicere videntur.

37 XVII. Ergo hic, quisquis est, qui moderatione et constantia quietus animo est sibique ipse placatus, ut nec tabescat molestiis nec frangatur timore, nec sitienter quid expetens ardeat desiderio, nec alacritate futili gestiens deliquescat, is est sapiens, quem quærimus, is est beatus; cui nihil humanarum rerum aut intolerabile ad demittendum animum aut nimis lætabile ad efferendum videri potest. Quid enim videatur ei magnum in rebus humanis, cui æternitas omnis totiusque mundi nota sit magnitudo? Nam quid aut in studiis humanis aut in tam exigua brevitate vitæ magnum sapienti videri potest, qui semper animo sic excubat, ut ei nihil improvisum accidere possit, nihil inop-
38 inatum, nihil omnino novum? Atque idem ita acrem in omnes partes aciem intendit, ut semper videat sedem sibi ac locum sine molestia atque angore vivendi, ut, quemcunque casum fortuna invexerit, hunc apte et quiete ferat. Quod qui faciet, non ægritudine solum vacabit, sed etiam perturbationibus reliquis omnibus. His autem vacuus animus perfecte atque absolute beatos efficit, idemque concitatus et abstractus ab integra certaque ratione non constantiam solum amittit, verum etiam sanitatem.

Quocirca mollis et enervata putanda est Peripateticorum ratio et oratio, qui perturbari animos necesse dicunt esse, sed adhibent modum quendam, quem ultra progredi non
39 oporteat. Modum tu adhibes vitio? an vitium nullum est non parere rationi? an ratio parum præcipit, nec bonum illud esse, quod aut cupias ardenter aut adeptus efferas te insolenter? nec porro malum, quo aut oppressus jaceas aut, ne opprimare, mente vix constes? eaque omnia, aut nimis tristia aut nimis læta, errore fieri? Qui si error stultis extenuetur die, ut, quum res eædem maneant, aliter ferant inveterata, aliter recentia: sapientes ne attingat quidem

omnino. Etenim quis erit tandem modus iste? Quær- 40
amus enim modum ægritudinis, in quo operæ plurimum
ponitur. Ægre tulisse P. Rupilium fratris repulsam con-
sulatus, scriptum apud Fannium est. Sed tamen transisse
videtur modum, quippe qui ob eam caussam a vita reces-
serit; moderatius igitur ferre debuit. Quid? si, quum id
ferret modice, mors liberorum accessisset? Nata esset
ægritudo nova; sed ea modica. Magna tamen facta esset
accessio. Quid? si deinde dolores graves corporis, si bon-
orum amissio, si cæcitas, si exsilium? Si pro singulis mal-
is ægritudines accederent, summa ea fieret, quæ non sus-
tineretur.

XVIII. Qui modum igitur vitio quærit, similiter facit, ut 41
si posse putet eum, qui se e Leucata præcipitaverit, sustin-
ere se, quum velit. Ut enim id non potest, sic animus
perturbatus et incitatus nec cohibere se potest, nec, quo loco
vult, insistere, omninoque, quæ crescentia perniciosa sunt,
eadem sunt vitiosa nascentia. Ægritudo autem ceteræque 42
perturbationes, amplificatæ certe, pestiferæ sunt; igitur
etiam susceptæ continuo in magna pestis parte versantur.
Etenim ipsæ se impellunt, ubi semel a ratione discessum
est, ipsaque sibi imbecillitas indulget in altumque provehi-
tur imprudens nec reperit locum consistendi. Quam ob
rem nihil interest, utrum moderatas perturbationes approb-
ent an moderatam injustitiam, moderatam ignaviam, mod-
eratam intemperantiam. Qui enim vitiis modum apponit,
is partem suscipit vitiorum. Quod quum ipsum per se od-
iosum est, tum eo molestius, quia sunt in lubrico, incitataque
semel proclivi labuntur sustinerique nullo modo possunt.

XIX. Quid? quod iidem Peripatetici perturbationes istas, 43
quas nos exstirpandas putamus, non modo naturales esse
dicunt, sed etiam utiliter a natura datas? Quorum est
talis oratio. Primum multis verbis iracundiam laudant,
cotem fortitudinis esse dicunt, multoque et in hostem et in
improbum civem vehementiores iratorum impetus esse;
leves autem ratiunculas eorum, qui ita cogitarent: *prœlium*

rectum est hoc fieri; convenit dimicare pro legibus, pro libertate, pro patria; hæc nullam habent vim, nisi ira excanduit fortitudo. Nec vero de bellatoribus solum disputant; imperia severiora nulla esse putant sine aliqua acerbitate iracundiæ. Oratorem denique non modo accusantem, sed ne defendentem quidem probant sine aculeis iracundiæ, quæ etiam si non adsit, tamen verbis atque motu simulandam arbitrantur, ut auditoris iram oratoris incendat actio. Virum denique videri negant, qui irasci nesciat, eamque, quam *lenitatem* nos dicimus, vitioso *lentitudinis* nomine appellant.

44 Nec vero solum hanc libidinem laudant (est enim ira, ut modo definivi, ulciscendi libido), sed ipsum illud genus vel libidinis vel cupiditatis ad summam utilitatem esse dicunt a natura datum; nihil enim quemquam, nisi quod libeat, præclare facere posse. Noctu ambulabat in publico Themistocles, quod somnum capere non posset, quærentibusque respondebat, Miltiadis tropæis se e somno suscitari. Cui non sunt auditæ Demosthenis vigiliæ? qui dolere se aiebat, si quando opificum antelucana victus esset industria. Philosophiæ denique ipsius principes numquam in suis studiis tantos progressus sine flagranti cupiditate facere potuissent. Ultimas terras lustrasse Pythagoram, Democritum, Platonem accepimus; ubi enim quicquid esset, quod disci posset, eo veniendum judicaverunt. Num putamus hæc fieri sine summo cupiditatis ardore potuisse?

45 XX. Ipsam ægritudinem, quam nos ut tetram et immanem beluam fugiendam diximus, non sine magna utilitate a natura dicunt constitutam, ut homines castigationibus, reprehensionibus, ignominiis affici se in delicto dolerent. Impunitas enim peccatorum data videtur eis, qui ignominiam et infamiam ferunt sine dolore; morderi est melius conscientia. Ex quo est illud e vita ductum ab Afranio; nam quum dissolutus filius:

Heu me miserum!

tum severus pater:

Dummodo doleat aliquid, doleat quidlubet.

Reliquas quoque partes ægritudinis utiles esse dicunt: 46
misericordiam ad opem ferendam et calamitates hominum indignorum sublevandas; ipsum illud æmulari, obtrectare non esse inutile, quum aut se non idem videat consecutum, quod alium, aut alium idem, quod se; metum vero si quis sustulisset, omnem vitæ diligentiam sublatam fore, quæ summa esset in eis, qui leges, qui magistratus, qui paupertatem, qui ignominiam, qui mortem, qui dolorem timerent. Hæc tamen ita disputant ut resecanda esse fateantur, evelli penitus dicant nec posse nec opus esse, et in omnibus fere rebus mediocritatem esse optimam existiment. Quæ quum exponunt, nihilne tibi videntur an aliquid dicere? *A.* Mihi vero dicere aliquid. Itaque exspecto, quid ad ista.

XXI. *M.* Reperiam fortasse; sed illud ante. Videsne, 47
quanta fuerit apud Academicos verecundia? Plane enim dicunt, quod ad rem pertineat. Peripateticis respondetur a Stoicis. Digladientur illi, per me licet, cui nihil est necesse, nisi, ubi sit illud, quod veri simillimum videatur, anquirere. Quid est igitur, quod occurrat in hac quæstione, quo possit attingi aliquid veri simile? quo longius mens humana progredi non potest. Definitio perturbationis, qua recte Zenonem usum puto; ita enim definit, ut *perturbatio sit aversa a ratione contra naturam animi commotio*, vel brevius, ut *perturbatio sit appetitus vehementior*, vehementior autem intelligatur is, qui procul absit a naturæ constantia.

Quid ad has definitiones possint dicere? Atqui hæc 48
pleraque sunt prudenter acuteque disserentium; illa quidem ex rhetorum pompa, *ardores animorum cotesque virtutum.* An vero vir fortis, nisi stomachari cœpit, non potest fortis esse? Gladiatorium id quidem; quamquam in eis ipsis videmus sæpe constantiam: colloquuntur, congrediuntur, queruntur, aliquid postulant, ut magis placati quam irati esse videantur. Sed in illo genere sit sane Pacidianus aliquis hoc animo, ut narrat Lucilius:

Occidam illum equidem et vincam, si id quæritis, inquit;
Verum illud credo fore: in os prius accipiam ipse,
Quam gladium in stomacho furi ac pulmonibu' sisto.
Odi hominem, iratus pugno, nec longiu' quicquam
Nobis, quam dextræ gladium dum accommodet alter;
Usque adeo studio atque odio illius efferor ira.

49 XXII. At sine hac gladiatoria iracundia videmus progredientem apud Homerum Ajacem multa cum hilaritate, quum depugnaturus esset cum Hectore. Cujus, ut arma sumpsit, ingressio lætitiam attulit sociis, terrorem autem hostibus, ut ipsum Hectorem, quemadmodum est apud Homerum, toto pectore trementem, provocasse ad pugnam pœniteret. Atque hi collocuti inter se, priusquam manum consererent, leniter et quiete nihil ne in ipsa quidem pugna iracunde rabioseve fecerunt. Ego ne Torquatum quidem illum, qui hoc cognomen invenit, iratum existimo Gallo torquem detraxisse, nec Marcellum apud Clastidium ideo
50 fortem fuisse, quia fuerit iratus. De Africano quidem, quia notior est nobis propter recentem memoriam, vel jurare possum, non illum iracundia tum inflammatum fuisse, quum in acie M. Allienum Pelignum scuto protexerit gladiumque hosti in pectus infixerit. De L. Bruto fortasse dubitarim, an propter infinitum odium tyranni effrenatius in Aruntem invaserit; video enim utrumque cominus ictu cecidisse contrario. Quid igitur huc adhibetis iram? an fortitudo, nisi insanire cœpit, impetus suos non habet? Quid? Herculem, quem in cœlum ista ipsa, quam vos iracundiam esse vultis, sustulit fortitudo, iratumne censes conflixisse cum Erymanthio apro aut leone Nemeæo? an etiam Theseus Marathonii tauri cornua comprehendit iratus? Vide, ne fortitudo minime sit rabiosa, sitque iracundia tota levitatis. Neque enim est ulla fortitudo, quæ rationis est expers.

51 XXIII. Contemnendæ res humanæ sunt, negligenda mors est, patibiles et dolores et labores putandi. Hæc quum constituta sunt judicio atque sententia, tum est robusta illa et stabilis fortitudo, nisi forte, quæ vehementer,

acriter, animose fiunt, iracunde fieri suspicamur. Mihi ne Scipio quidem ille, pontifex maximus, qui hoc Stoicorum verum esse declaravit, numquam privatum esse sapientem, iratus videtur fuisse Ti. Graccho tum, quum consulem languentem reliquit atque ipse privatus, ut si consul esset, qui rem publicam salvam esse vellet, se sequi jussit. Nescio, 52
ecquid ipsi nos fortiter in re publica fecerimus; si quid fecimus, certe irati non fecimus.

An est quicquam similius insaniæ quam ira? quam bene Ennius *initium* dixit *insaniæ*. Color, vox, oculi, spiritus, impotentia dictorum ac factorum quam partem habent sanitatis? Quid Achille Homerico fœdius, quid Agamemnone in jurgio? nam Ajacem quidem ira ad furorem mortemque perduxit. Non igitur desiderat fortitudo advocatam iracundiam; satis est instructa, parata, armata per sese. Nam isto modo quidem licet dicere, utilem vinolentiam ad fortitudinem, utilem etiam dementiam, quod et insani et ebrii multa faciunt sæpe vehementius. Semper Ajax fortis, fortissimus tamen in furore:

> Nam facinus fecit maxumum, quum, Danais inclinantibus,
> Summam rem perfecit manu, restituit prœlium insaniens.

XXIV. Dicamus igitur utilem insaniam? Tracta de- 53
finitiones fortitudinis: intelliges, eam stomacho non egere. Fortitudo est igitur affectio animi legi summæ in perpetiendis rebus obtemperans, vel conservatio stabilis judicii in eis rebus, quæ formidolosæ videntur, subeundis et repellendis, vel scientia rerum formidolosarum contrariarumque aut omnino negligendarum conservans earum rerum stabile judicium, vel brevius, ut Chrysippus—nam superiores definitiones erant Sphæri, hominis in primis bene definientis, ut putant Stoici; sunt enim omnino omnes fere similes, sed declarant communes notiones alia magis alia; quo modo igitur Chrysippus? Fortitudo est, inquit, scientia rerum perferendarum vel affectio animi in patiendo ac perferendo summæ legi parens sine timore. Quamvis licet insectemur istos, ut Carneades solebat; metuo, ne soli philosophi sint.

Quæ enim istarum definitionum non aperit notionem nostram, quam habemus omnes de fortitudine tectam atque involutam? qua aperta, quis est, qui aut bellatori aut imperatori aut oratori quærat aliquid neque eos existimet sine rabie quicquam fortiter facere posse?

54 Quid? Stoici, qui omnes insipientes insanos esse dicunt, nonne ista colligunt? Remove perturbationes maximeque iracundiam: jam videbuntur monstra dicere. Nunc autem ita disserunt, sic se dicere, omnes stultos insanire, ut male olere omne cœnum. At non semper. Commove, senties. Sic iracundus non semper iratus est; lacesse, jam videbis furentem.

Quid? ista bellatrix iracundia, quum domum rediit, qualis est cum uxore, cum liberis, cum familia? an tum quoque est utilis? Est igitur aliquid, quod perturbata mens melius possit facere quam constans? an quisquam potest sine perturbatione mentis irasci? Bene igitur nostri, quum omnia essent in *moribus* vitia, quod nullum erat iracundia fœdius, iracundos solos *morosos* nominaverunt.

55 XXV. Oratorem vero irasci minime decet, simulare non dedecet. An tibi irasci tum videmur, quum quid in caussis acrius et vehementius dicimus? quid? quum jam rebus transactis et præteritis orationes scribimus, num irati scribimus? *Ecquis hoc animadvertit? vincite!* num aut egisse umquam iratum Æsopum aut scripsisse existimamus iratum Accium? Aguntur ista præclare, et ab oratore quidem melius, si modo est orator, quam ab ullo histrione; sed aguntur leniter et mente tranquilla.

Libidinem vero laudare cujus est libidinis! Themistoclem mihi et Demosthenem profertis, additis Pythagoram, Democritum, Platonem. Quid? vos studia libidinem vocatis? quæ vel optimarum rerum, ut ea sunt, quæ profertis, sedata tamen et tranquilla esse debent. Jam ægritudinem laudare, unam rem maxime detestabilem, quorum est tandem philosophorum? At commode dixit Afranius:

Dummodo doleat aliquid, doleat quidlubet.

Dixit enim de adolescente perdito ac dissoluto; nos autem de constanti viro ac sapienti quærimus. Et quidem ipsam illam iram centurio habeat aut signifer, vel ceteri, de quibus dici non necesse est, ne rhetorum aperiamus mysteria. Utile est enim, uti motu animi, qui uti ratione non potest; nos autem, ut testificor sæpe, de sapiente quærimus.

XXVI. At etiam æmulari utile est, obtrectare, misereri. 56
Cur misereare potius, quam feras opem, si id facere possis? an sine misericordia liberales esse non possumus? non enim suscipere ipsi ægritudines propter alios debemus, sed alios, si possumus, levare ægritudine. Obtrectare vero alteri aut illa vitiosa æmulatione, quæ rivalitati similis est, æmulari quid habet utilitatis? quum sit æmulantis angi alieno bono, quod ipse non habeat; obtrectantis autem, angi alieno bono, quod id etiam alius habeat. Qui id approbari possit, ægritudinem suscipere pro experientia, si quid habere velis? nam solum habere velle summa dementia est. Mediocri- 57
tates autem malorum quis laudare recte possit? Quis enim potest, in quo libido cupiditasve sit, non libidinosus et cupidus esse? in quo ira, non iracundus? in quo angor, non anxius? in quo timor, non timidus? Libidinosum igitur, et iracundum, et anxium, et timidum censemus esse sapientem? De cujus excellentia multa quidem dici quamvis fuse lateque possunt; sed brevissime illo modo, sapientiam esse rerum divinarum et humanarum scientiam cognitionemque, quæ cujusque rei caussa sit. Ex quo efficitur, ut divina imitetur, humana omnia inferiora virtute ducat. In hanc tu igitur, tamquam in mare, quod est ventis subjectum, perturbationem cadere tibi dixisti videri? Quid est, quod tantam gravitatem constantiamque perturbet? an improvisum aliquid aut repentinum? quid potest accidere tale ei, cui nihil, quod homini evenire possit, præmeditatum non sit? Nam quod aiunt, nimia resecari oportere, naturalia relinqui; quid tandem potest esse naturale, quod idem nimium esse possit? Sunt enim omnia ista ex errorum orta radicibus, quæ evellenda et extrahenda penitus, non circumcidenda nec amputanda sunt

58 XXVII. Sed quoniam suspicor, te non tam de sapiente quam de te ipso quærere (illum enim putas omni perturbatione liberum esse, te vis); videamus, quanta sint, quæ a philosophia remedia morbis animorum adhibeantur. Est enim quædam medicina certe, nec tam fuit hominum generi infensa atque inimica natura, ut corporibus tot res salutares, animis nullam invenerit, de quibus hoc etiam est merita melius, quod corporum adjumenta adhibentur extrinsecus, animorum salus inclusa in his ipsis est. Sed quo major est in eis præstantia et divinior, eo majore indigent diligentia. Itaque bene adhibita ratio cernit, quid optimum sit;
59 neglecta multis implicatur erroribus. Ad te igitur mihi jam convertenda omnis oratio est. Simulas enim quærere te de sapiente; quæris autem fortasse de te.

Earum igitur perturbationum, quas exposui, variæ sunt curationes. Nam neque omnis ægritudo una ratione sedatur. Alia est enim lugenti, alia miseranti aut invidenti adhibenda medicina. Est etiam in omnibus quattuor perturbationibus illa distinctio: utrum ad universam perturbationem, quæ est adspernatio rationis aut appetitus vehementior, an ad singulas, ut ad metum, libidinem, reliquas, melius adhibeatur oratio, et utrum illudne non videatur ægre ferundum, ex quo suscepta sit ægritudo, an omnium rerum tollenda omnino ægritudo; ut, si quis ægre ferat, se pauperem esse, idne disputes, paupertatem malum non esse, an hominem ægre ferre nihil oportere. Nimirum hoc melius, ne, si forte de paupertate non persuaseris, sit ægritudini concedendum; ægritudine autem sublata propriis rationibus, quibus heri usi sumus, quodam modo etiam paupertatis malum tollitur.

60 XXVIII. Sed omnis ejus modi perturbatio animi placatione abluatur illa quidem, quum doceas, nec bonum illud esse, ex quo lætitia aut libido oriatur, nec malum, ex quo aut metus aut ægritudo. Veruntamen hæc est certa et propria sanatio, si doceas, ipsas perturbationes per se esse vitiosas nec habere quicquam aut naturale aut necessarium;

ut ipsam ægritudinem leniri videmus, quum objicimus mærentibus imbecillitatem animi effeminati, quumque eorum gravitatem constantiamque laudamus, qui non turbulente humana patiantur. Quod quidem solet eis etiam accidere, qui illa mala esse censent, ferenda tamen æquo animo arbitrantur. Putat aliquis, esse voluptatem bonum, alius autem, pecuniam; tamen et ille ab intemperantia et hic ab avaritia avocari potest.

Illa autem altera ratio et oratio, quæ simul et opinionem falsam tollit et ægritudinem detrahit, est ea quidem utilior,
sed raro proficit neque est ad vulgus adhibenda. Quædam 61
autem sunt ægritudines, quas levare illa medicina nullo modo possit; ut, si quis ægre ferat, nihil in se esse virtutis, nihil animi, nihil officii, nihil honestatis, propter mala is quidem angatur, sed alia quædam sit ad eum admovenda curatio et talis quidem, quæ possit esse omnium, etiam de ceteris rebus discrepantium, philosophorum. Inter omnes enim convenire oportet, commotiones animorum a recta ratione aversas esse vitiosas, ut, etiam si nec mala sint illa, quæ metum ægritudinemve, nec bona, quæ cupiditatem lætitiamve moveant, tamen sit vitiosa ipsa commotio. Constantem enim quendam volumus, sedatum, gravem, humana omnia prementem illum esse, quem magnanimum et fortem virum dicimus. Talis autem nec mærens nec timens nec cupiens nec gestiens esse quisquam potest. Eorum enim hæc sunt, qui eventus humanos superiores quam suos animos esse dicunt.

XXIX. Quare omnium philosophorum, ut ante dixi, una 62
ratio est medendi, ut nihil, quale sit illud, quod perturbet animum, sed de ipsa sit perturbatione dicendum. Itaque primum in ipsa cupiditate, quum id solum agitur, ut ea tollatur, non est quærendum, bonum illud necne sit, quod libidinem moveat, sed libido ipsa tollenda est, ut, sive, quod honestum est, id sit summum bonum, sive voluptas, sive horum utrumque conjunctum, sive tria illa genera bonorum, tamen, etiam si virtutis ipsius vehementior appetitus sit,

eadem sit omnibus ad deterrendum adhibenda oratio. Continet autem omnem sedationem animi humana in conspectu posita natura, quæ quo facilius expressa cernatur, explicanda
63 est oratione communis conditio lexque vitæ. Itaque non sine caussa, quum Orestem fabulam doceret Euripides, primos tres versus revocasse dicitur Socrates:

> Neque tam terribilis ulla fando oratio est,
> Nec sors, nec ira cœlitum invectum malum,
> Quod non natura humana patiendo efferat.

Est autem utilis ad persuadendum, ea, quæ acciderint, ferri et posse et oportere, enumeratio eorum, qui tulerunt. Etsi ægritudinis sedatio et hesterna disputatione explicata est, et in Consolationis libro, quem in medio (non enim sapientes eramus) mærore et dolore conscripsimus; quodque vetat Chrysippus, ad recentes quasi tumores animi remedium adhibere, id nos fecimus, naturæque vim attulimus, ut magnitudini medicinæ doloris magnitudo concederet.

64 XXX. Sed ægritudini, de qua satis est disputatum, finitimus est metus, de quo pauca dicenda sunt. Est enim metus, ut ægritudo præsentis, sic ille futuri mali. Itaque nonnulli ægritudinis partem quandam metum esse dicebant; alii autem metum præmolestiam appellabant, quod esset quasi dux consequentis molestiæ. Quibus igitur rationibus instantia feruntur, eisdem contemnuntur sequentia. Nam videndum est in utrisque, ne quid humile, summissum, molle, effeminatum, fractum abjectumque faciamus. Sed quamquam de ipsius metus inconstantia, imbecillitate, levitate dicendum est, tamen multum prodest, ea, quæ metuuntur, ipsa contemnere. Itaque, sive casu accidit sive consilio, percommode factum est, quod eis de rebus, quæ maxime metuuntur, de morte et de dolore, primo et proximo die disputatum est. Quæ si probata sunt, metu magna ex parte liberati sumus.

65 XXXI. Ac de malorum opinione hactenus. Videamus nunc de bonorum, id est de lætitia et de cupiditate. Mihi quidem in tota ratione ea, quæ pertinet ad animi perturba-

tionem, una res videtur caussam continere, omnes eas esse in nostra potestate, omnes judicio susceptas, omnes voluntarias. Hic igitur error est eripiendus, hæc detrahenda opinio, atque, ut in malis opinatis tolerabilia, sic in bonis sedatiora sunt efficienda ea, quæ magna et lætabilia ducuntur. Atque hoc quidem commune malorum et bonorum, ut, si jam difficile sit persuadere, nihil earum rerum, quæ perturbent animum, aut in bonis aut in malis esse habendum, tamen alia ad alium motum curatio sit adhibenda, aliaque ratione malevolus, alia amator, alia rursus anxius, alia timidus corrigendus.

Atque erat facile, sequentem eam rationem, quæ max- 66
ime probatur de bonis et malis, negare umquam lætitia affici posse insipientem, quod nihil umquam haberet boni. Sed loquimur nunc more communi. Sint sane ista bona, quæ putantur, honores, divitiæ, voluptates, cetera ; tamen in eis ipsis potiundis exsultans gestiensque lætitia turpis est, ut, si ridere concessum sit, vituperetur tamen cachinnatio. Eodem enim vitio est effusio animi in lætitia, quo in dolore contractio, eademque levitate cupiditas est in appetendo, qua lætitia in fruendo, et ut nimis afflicti molestia, sic nimis elati lætitia jure judicantur leves. Et quum invidere ægritudinis sit, malis autem alienis voluptatem capere lætitiæ ; utrumque immanitate et feritate quadam proponenda castigari solet. Atque ut cavere decet, timere non decet ; sic gaudere decet, lætari non decet, quoniam docendi caussa a gaudio lætitiam distinguimus.

Illud jam supra diximus, contractionem animi recte fieri 67
numquam posse, elationem posse. Aliter enim Nævianus ille gaudet Hector :

> Lætus sum laudari me abs te, pater, a laudato viro ;

aliter ille apud Trabeam :

> Lena delenita argento nutum observabit meum,
> Quid velim, quid studeam ; adveniens digito impellam januam ;
> Fores patebunt. De improviso Chrysis ubi me adspexerit,

Alacris obviam mihi veniet, complexum exoptans meum;
Mihi se dedet.

Quam hæc pulchra putet, ipse jam dicet:

Fortunam ipsam anteibo fortunis meis.

68 XXXII. Hæc lætitia quam turpis sit, satis est diligenter attendentem penitus videre. Et ut turpes sunt, qui efferunt se lætitia tum, quum fruuntur Venereis voluptatibus: sic flagitiosi, qui eas inflammato animo concupiscunt. Totus vero iste, qui vulgo appellatur amor (nec hercule invenio, quo nomine alio possit appellari), tantæ levitatis est, ut nihil videam, quod putem conferendum. Quem Cæcilius

——— deum qui non summum putet,
Aut stultum aut rerum esse imperitum existimat:
Cui in manu sit, quem esse dementem velit,
Quem sapere, quem insanire, quem in morbum injici,
Quem contra amari, quem expeti, quem arcessier.

69 O præclaram emendatricem vitæ, poeticam! quæ amorem, flagitii et levitatis auctorem, in concilio deorum collocandum putet. De comœdia loquor, quæ, si hæc flagitia non probaremus, nulla esset omnino. Quid ait ex tragœdia princeps ille Argonautarum?

Tu me amoris magis, quam honoris servavisti gratia.

Quid ergo? hic amor Medeæ quanta miseriarum excitavit incendia! Atque ea tamen apud alium poetam patri dicere audet, se conjugem habuisse

Illum, Amor quem dederat, qui plus pollet potiorque est patre.

70 XXXIII. Sed poetas ludere sinamus, quorum fabulis in hoc flagitio versari ipsum videmus Jovem. Ad magistros virtutis, philosophos, veniamus, qui amorem negant stupri esse, et in eo litigant cum Epicuro, non multum, ut opinio mea fert, mentiente. Quis est enim iste amor amicitiæ? cur neque deformem adolescentem quisquam amat neque formosum senem? Mihi quidem hæc in Græcorum gymnasiis nata consuetudo videtur, in quibus isti liberi et concessi sunt amores. Bene ergo Ennius:

> Flagiti principium est nudare inter cives corpora.

Qui ut sint, quod fieri posse video, pudici; solliciti tamen et anxii sunt, eoque magis, quod se ipsi continent et coercent. Atque, ut muliebres amores omittam, quibus major- 71
em licentiam natura concessit, quis aut de Ganymedi raptu dubitat, quid poetæ velint? aut non intelligit, quid apud Euripidem et loquatur et cupiat Laius? quid denique homines doctissimi et summi poetæ de se ipsis et carminibus edant et cantibus? Fortis vir, in sua re publica cognitus, quæ de juvenum amore scribit Alcæus! nam Anacreontis quidem tota poesis est amatoria. Maxime vero omnium flagrasse amore Rheginum Ibycum, apparet ex scriptis.

XXXIV. Atque horum omnium libidinosos esse amores videmus. Philosophi sumus exorti (et auctore quidem nostro Platone, quem non injuria Dicæarchus accusat), qui amori auctoritatem tribueremus. Stoici vero et sapientem 72
amaturum esse dicunt, et amorem ipsum conatum amicitiæ faciendæ ex pulchritudinis specie definiunt. Qui si quis est in rerum natura sine sollicitudine, sine desiderio, sine cura, sine suspirio, sit sane; vacat enim omni libidine; hæc autem de libidine oratio est. Sin autem est aliquis amor, ut est certe qui nihil absit aut non multum ab insania, qualis in Leucadia est:

> —— Siquidem sit quisquam deus,
> Cui ego sim curæ . . .

At id erat deis omnibus curandum, quem ad modum hic 73
frueretur voluptate amatoria!

> Heu me infelicem!

Nihil verius. Probe et ille:

> Sanusne es, qui temere lamentare?

Hic insanus videtur etiam suis. At quas tragœdias efficit!

> Te, Apollo sancte, fer opem! teque, omnipotens Neptune,
> invoco;
> Vosque adeo venti!

Mundum totum se ad amorem suum sublevandum conversurum putat; Venerem unam excludit ut iniquam:

> Nam quid ego te appellem, Venus?

Eam præ libidine negat curare quicquam. Quasi vero ipse non propter libidinem tanta flagitia et faciat et dicat.

74 XXXV. Sic igitur affecto hæc adhibenda curatio est, ut et illud, quod cupiat, ostendat quam leve, quam contemnendum, quam nihili sit omnino, quam facile vel aliunde vel alio modo perfici vel omnino negligi possit. Abducendus etiam est nonnumquam ad alia studia, sollicitudines, curas, negotia; loci denique mutatione, tamquam ægroti
75 non convalescentes, sæpe curandus est. Etiam novo quidam amore veterem amorem, tamquam clavo clavum, ejiciendum putant. Maxime autem admonendus, quantus sit furor amoris. Omnibus enim ex animi perturbationibus est profecto nulla vehementior, ut, si jam ipsa illa accusare nolis, stupra dico et corruptelas et adulteria, incesta denique, quorum omnium accusabilis est turpitudo—sed ut hæc omittas, perturbatio ipsa mentis in amore fœda per se
76 est. Nam ut illa prætercam, quæ sunt furoris, hæc ipsa per sese quam habent levitatem, quæ videntur esse mediocria!

> —————— injuriæ,
> Suspiciones, inimicitiæ, induciæ,
> Bellum, pax rursum. Incerta hæc si tu postules
> Ratione certa facere, nihilo plus agas,
> Quam si des operam, ut cum ratione insanias.

Hæc inconstantia mutabilitasque mentis, quem non ipsa pravitate deterreat? Est enim illud, quod in omni perturbatione dicitur, demonstrandum, nullam esse nisi opinabilem, nisi judicio susceptam, nisi voluntariam. Etenim si naturalis amor esset, et amarent omnes et semper amarent et idem amarent, neque alium pudor, alium cogitatio, alium satietas deterreret.

77 XXXVI. Ira vero, quæ, quam diu perturbat animum,

dubitationem insaniæ non habet—cujus impulsu exsistit etiam inter fratres tale jurgium:

> Quis homo te exsuperavit usquam gentium impudentia
> Quis autem malitia te?

Nosti, quæ sequuntur; alternis enim versibus intorquentur inter fratres gravissimæ contumeliæ, ut facile appareat, Atrei filios esse, ejus qui meditatur pœnam in fratrem novam:

> Major mihi moles, majus miscendum malum,
> Qui illius acerbum cor contundam et comprimam.

Quo igitur hæc erumpit moles? Audi Thyestem:

> Impius hortatur me frater, ut meos malis miser
> Mandarem natos ——

Eorum viscera apponit. Quid est enim, quo non progred-
iatur eodem ira, quo furor? Itaque iratos proprie dicimus
exisse de potestate, id est de consilio, de ratione, de mente;
horum enim potestas in totum animum esse debet. His 78
aut subtrahendi sunt ei, in quos impetum conantur facere,
dum se ipsi colligant (quid est autem se ipsum colligere,
nisi dissipatas animi partes rursum in suum locum cogere?)
aut rogandi orandique sunt, ut, si quam habent ulciscendi
vim, differant in tempus aliud, dum defervescat ira. De-
fervescere autem certe significat ardorem animi invita rat-
ione excitatum. Ex quo illud laudatur Archytæ, qui quum
villico factus esset iratior, *Quo te modo*, inquit, *accepissem,
nisi iratus essem!*

XXXVII. Ubi sunt ergo isti, qui iracundiam utilem dic- 79
unt (potest utilis esse insania?) aut naturalem? An quicquam est secundum naturam, quod fit repugnante ratione? Quo modo autem, si naturalis esset ira, aut alius alio magis iracundus esset? aut finem haberet prius, quam esset ulta, ulciscendi libido? aut quemquam pœniteret, quod fecisset per iram? ut Alexandrum regem videmus, qui quum interemisset Clitum, familiarem suum, vix a se manus abstinuit; tanta vis fuit pœnitendi. Quibus cognitis, quis est, qui dubitet, quin hic quoque motus animi sit totus opinabilis ac

voluntarius? Quis enim dubitarit, quin ægrotationes an-
imi, qualis est avaritia, gloriæ cupiditas, ex eo, quod magni
æstimetur ea res, ex qua animus ægrotat, oriantur? Unde
intelligi debet, perturbationem quoque omnem esse in opin-
80 ione. Et si fidentia, id est firma animi confisio, scientia
quædam est et opinio gravis non temere assentientis, metus
quoque est diffidentia exspectati et impendentis mali; et
si spes est exspectatio boni, mali exspectationem esse nec-
esse est metum. Ut igitur metus, sic reliquæ perturba-
tiones sunt in malo. Ergo ut constantia scientiæ, sic per-
turbatio erroris est. Qui autem natura dicuntur iracundi
aut misericordes aut invidi aut tale quid, ei sunt constituti
quasi mala valetudine animi, sanabiles tamen; ut Socrates
dicitur. Quum multa in conventu vitia collegisset in eum
Zopyrus, qui se naturam cujusque ex forma perspicere pro-
fitebatur, derisus est a ceteris, qui illa in Socrate vitia non
agnoscerent, ab ipso autem Socrate sublevatus, quum illa
sibi insita, sed ratione a se dejecta diceret.

81 Ergo ut optima quis valetudine affectus potest videri, at natura ad aliquem morbum proclivior: sic animus alius ad alia vitia propensior. Qui autem non natura, sed culpa vitiosi esse dicuntur, eorum vitia constant e falsis opinionibus rerum bonarum et malarum, ut sit alius ad alios motus perturbationesque proclivior. Inveteratio autem, ut in corporibus, ægrius depellitur quam perturbatio, citiusque repentinus oculorum tumor sanatur, quam diuturna lippitudo depellitur.

82 XXXVIII. Sed cognita jam caussa perturbationum, quæ omnes oriuntur ex judiciis opinionum et voluntatibus, sit jam hujus disputationis modus. Scire autem nos oportet, cognitis, quoad possunt ab homine cognosci, bonorum et malorum finibus, nihil a philosophia posse aut majus aut utilius optari, quam hæc, quæ a nobis hoc quatriduo disputata sunt. Morte enim contempta et dolore ad patiendum levato, adjunximus sedationem ægritudinis, qua nullum homini malum majus est. Etsi enim omnis animi perturb-

atio gravis est nec multum differt ab amentia, tamen ita ceteros, quum sunt in aliqua perturbatione aut metus aut lætitiæ aut cupiditatis, commotos modo et perturbatos dicere solemus; at eos, qui se ægritudini dediderunt, miseros, afflictos, ærumnosos, calamitosos. Itaque non fortuito factum 83
videtur, sed a te ratione propositum, ut separatim de ægritudine et de ceteris perturbationibus disputaremus; in ea est enim fons miseriarum et caput.

Sed et ægritudinis et reliquorum animi morborum una sanatio est, omnes opinabiles esse et voluntarios, ea reque suscipi, quod ita rectum esse videatur. Hunc errorem, quasi radicem malorum omnium, stirpitus philosophia se extracturam pollicetur. Demus igitur nos huic excolendos 84
patiamurque nos sanari. His enim malis insidentibus, non modo beati, sed ne sani quidem esse possumus. Aut igitur negemus, quicquam ratione confici, quum contra nihil sine ratione recte fieri possit, aut, quum philosophia ex rationum collatione constet, ab ea, si et boni et beati volumus esse, omnia adjumenta et auxilia petamus bene beateque vivendi.

BOOK V.

THAT VIRTUE IS IN ITSELF SUFFICIENT FOR HAPPINESS.

SUMMARY.

I. In the *Procemium* Cicero first speaks of human infirmity, which often, when we are in misfortune, misleads us as to the truth of the dogma that "*virtue is in itself sufficient for happiness.*" He then praises philosophy as an auxiliary in this case also; and concludes with some remarks on its history (chap. 1–4).

II. The *Disputation* itself is directed in the first instance against the thesis that "*virtue is not sufficient for a happy life,*" which is briefly refuted by the argument that there can be no happiness without freedom from passion, and that this can only be attained by means of virtue; consequently, it is virtue alone which can make a man happy (chap. 5–6). Then follows a refutation of the illogical reasoning of the *Academics* and *Peripatetics*, who held that there were *three sorts of goods*, and yet maintained that virtue alone was sufficient to lead us, if not to the highest happiness, yet to happiness (chap. 7–12).

III. Cicero then *resumes* the consideration of the dogma *that virtue makes us happy*, and establishes its truth by a series of proofs and examples. He shows that virtue leads not only to happiness, but to perfect happiness, even in the midst of the severest bodily suffering (chap. 13–28).

IV. In *conclusion*, he endeavors to prove that the contradictory notions of the supreme good entertained by different schools need not be any obstacle to a general agreement on this point.

1 I. Quintus hic dies, Brute, finem faciet Tusculanarum disputationum, quo die est a nobis ea de re, quam tu ex omnibus maxime probas, disputatum. Placere enim tibi admodum, sensi et ex eo libro, quem ad me accuratissime scripsisti, et ex multis sermonibus tuis, virtutem ad beate vivendum se ipsa esse contentam. Quod etsi difficile est probatu propter tam varia et tam multa tormenta fortunæ, tale tamen est, ut elaborandum sit, quo facilius probetur; nihil est enim omnium, quæ in philosophia tractantur, quod
2 gravius magnificentiusque dicatur. Nam quum ea caussa

impulerit eos, qui primi se ad philosophiæ studium contulerunt, ut, omnibus rebus posthabitis, totos se in optimo vitæ statu exquirendo collocarent: profecto spe beate vivendi tantam in eo studio curam operamque posuerunt. Quodsi ab iis inventa et perfecta virtus est et si præsidii ad beate vivendum in virtute satis est: quis est, qui non præclare et ab illis positam et a nobis susceptam operam philosophandi arbitretur? Sin autem virtus subjecta sub varios incertosque casus famula fortunæ est nec tantarum virium est, ut se ipsa tueatur; vereor, ne non tam virtutis fiducia nitendum nobis ad spem beate vivendi, quam vota facienda
videantur. Equidem eos casus, in quibus me fortuna ve- 3
hementur exercuit, mecum ipse considerans huic incipio sententiæ diffidere interdum et humani generis imbecillitatem fragilitatemque extimescere. Vereor enim, ne natura, quum corpora nobis infirma dedisset iisque et morbos insanabiles et dolores intolerabiles adjunxisset, animos quoque dederit et corporum doloribus congruentes et separatim
suis angoribus et molestiis implicatos. Sed in hoc me ipse 4
castigo, quod ex aliorum et ex nostra fortasse mollitia, non ex ipsa virtute, de virtutis robore existimo. Illa enim, si modo est ulla virtus, quam dubitationem avunculus tuus, Brute, sustulit, omnia, quæ cadere in hominem possunt, subter se habet eaque despiciens casus contemnit humanos culpaque omni carens præter se ipsam nihil censet ad se pertinere. Nos autem, omnia adversa quum venientia metu augentes, tum mærore præsentia, rerum naturam quam errorem nostrum damnare malumus.

II. Sed et hujus culpæ et ceterorum vitiorum peccator- 5
umque nostrorum omnis a philosophia petenda correctio est. Cujus in sinum quum a primis temporibus ætatis nostra voluntas studiumque nos compulisset, his gravissimis casibus in eundem portum, ex quo eramus egressi, magna jactati tempestate confugimus. O vitæ philosophia dux! O virtutis indagatrix expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset? Tu

urbes peperisti, tu dissipatos homines in societatem vitæ convocasti, tu eos inter se primo domiciliis, deinde conjugiis, tum litterarum et vocum communione junxisti, tu inventrix legum, tu magistra morum et disciplinæ fuisti. Ad te confugimus, a te opem petimus, tibi nos, ut antea magna ex parte, sic nunc penitus totosque tradimus. Est autem unus dies bene et ex præceptis tuis actus peccanti immortalitati anteponendus. Cujus igitur potius opibus utamur quam tuis? quæ et vitæ tranquillitatem largita nobis es et ter-
6 rorem mortis sustulisti. Ac philosophia quidem tantum abest, ut proinde, ac de hominum est vita merita, laudetur, ut a plerisque neglecta, a multis etiam vituperetur. Vituperare quisquam vitæ parentem et hoc parricidio se inquinare audet? et tam impie ingratus esse, ut eam accuset, quam vereri deberet, etiam si minus percipere potuisset? Sed, ut opinor, hic error et hæc indoctorum animis offusa caligo est, quod tam longe retro respicere non possunt nec eos, a quibus vita hominum instructa primis sit, fuisse philosophos arbitrantur.

7 III. Quam rem antiquissimam quum videamus, nomen tamen esse confitemur recens. Nam sapientiam quidem ipsam quis negare potest non modo re esse antiquam, verum etiam nomine? quæ divinarum humanarumque rerum, tum initiorum caussarumque cujusque rei cognitione hoc pulcherrimum nomen apud antiquos assequebatur. Itaque et illos septem, qui a Græcis *σοφοί*, sapientes a nostris et habebantur et nominabantur, et multis ante sæculis Lycurgum, cujus temporibus Homerus etiam fuisse ante hanc Urbem conditam traditur, et jam heroicis ætatibus Ulixem et Nestorem accepimus et fuisse et habitos esse sapientes.
8 Nec vero Atlas sustinere cœlum, nec Prometheus affixus Caucaso, nec stellatus Cepheus cum uxore, genero, filia traderetur, nisi cœlestium divina cognitio nomen eorum ad errorem fabulæ traduxisset. A quibus ducti deinceps omnes, qui in rerum contemplatione studia ponebant, sapientes et habebantur et nominabantur, idque eorum nomen usque

ad Pythagoræ manavit ætatem, quem, ut scribit auditor
Platonis, Ponticus Heraclides, vir doctus in primis, Phliunt-
em ferunt venisse, eumque cum Leonte principe Phliasio-
rum docte et copiose disseruisse quædam. Cujus ingenium
et eloquentiam quum admiratus esset Leon, quæsivisse ex
eo, qua maxime arte confideret; at illum, artem quidem se
scire nullam, sed esse *philosophum;* admiratum Leontem
novitatem nominis quæsivisse, quinam essent philosophi et
quid inter eos et reliquos interesset; Pythagoram autem 9
respondisse, similem sibi videri vitam hominum et mercat-
um eum, qui haberetur maximo ludorum apparatu totius
Græciæ celebritate; nam ut illic alii corporibus exercitatis
gloriam et nobilitatem coronæ peterent, alii emendi aut ven-
dendi quæstu et lucro ducerentur, esset autem quoddam
genus eorum, idque vel maxime ingenuum, qui nec plaus-
um nec lucrum quærerent, sed visendi caussa venirent stu-
dioseque perspicerent, quid ageretur et quo modo: item
nos, quasi in mercatus quandam celebritatem ex urbe ali-
qua, sic in hanc vitam ex alia vita et natura profectos alios
gloriæ servire, alios pecuniæ; raros esse quosdam, qui cet-
eris omnibus pro nihilo habitis rerum naturam studiose in-
tuerentur; hos se appellare sapientiæ studiosos, id est enim
philosophos; et ut illic liberalissimum esset spectare nihil
sibi acquirentem, sic in vita longe omnibus studiis contem-
plationem rerum cognitionemque præstare.

IV. Nec vero Pythagoras nominis solum inventor, sed rer- 10
um etiam ipsarum amplificator fuit. Qui quum post hunc
Phliasium sermonem in Italiam venisset, exornavit eam
Græciam, quæ Magna dicta est, et privatim et publice præ-
stantissimis et institutis et artibus. Cujus de disciplina
aliud tempus fuerit fortasse dicendi. Sed ab antiqua philo-
sophia usque ad Socratem, qui Archelaum Anaxagoræ disc-
ipulum audierat, numeri motusque tractabantur, et unde
omnia orirentur quove reciderent; studioseque ab iis sider-
um magnitudines, intervalla, cursus anquirebantur et cunc-
ta cœlestia. Socrates autem primus philosophiam devoca-

vit e cœlo et in urbibus collocavit et in domus etiam introduxit et coegit de vita et moribus rebusque bonis et malis
11 quærere. Cujus multiplex ratio disputandi rerumque varietas et ingenii magnitudo, Platonis memoria et litteris consecrata, plura genera effecit dissentientium philosophorum. E quibus nos id potissimum consecuti sumus, quo Socratem usum arbitrabamur, ut nostram ipsi sententiam tegeremus, errore alios levaremus et in omni disputatione, quid esset simillimum veri, quæreremus. Quem morem quum Carneades acutissime copiosissimeque tenuisset, fecimus et alias sæpe et nuper in Tusculano, ut ad eam consuetudinem disputaremus. Et quatridui quidem sermonem superioribus ad te perscriptum libris misimus; quinto autem die, quum eodem in loco consedissemus, sic est propositum, de quo disputaremus.

12 V. *A.* Non mihi videtur, ad beate vivendum satis posse virtutem. *M.* At hercule Bruto meo videtur, cujus ego judicium, pace tua dixerim, longe antepono tuo. *A.* Non dubito, nec id nunc agitur, tu illum quantum ames, sed hoc, quod mihi dixi videri, quale sit; de quo a te disputari volo. *M.* Nempe negas, ad beate vivendum satis posse virtutem? *A.* Prorsus nego. *M.* Quid? ad recte, honeste, laudabiliter, postremo ad bene vivendum satisne est præsidii in virtute? *A.* Certe satis. *M.* Potes igitur aut, qui male vivat, non eum miserum dicere, aut quem bene fateare, eum negare beate vivere? *A.* Quidni possim? nam etiam in tormentis recte, honeste, laudabiliter et ob eam rem bene vivi potest, dummodo intelligas, quid nunc dicam bene. Dico enim constanter, graviter, sapienter, fort-
13 iter. Hæc etiam in eculeum conjiciuntur, quo vita non adspirat beata. *M.* Quid igitur? solane beata vita, quæso, relinquitur extra ostium limenque carceris, quum constantia, gravitas, fortitudo, sapientia reliquæque virtutes rapiantur ad tortorem nullumque recusent nec supplicium nec dolorem? *A.* Tu, si quid es facturus, nova aliqua conquiras oportet. Ista me minime movent, non solum quia

pervulgata sunt, sed multo magis, quia, tamquam levia quædam vina nihil valent in aqua, sic Stoicorum ista magis gustata quam potata delectant. Velut iste chorus virtutum in eculeum impositus imagines constituit ante oculos cum amplissima dignitate, ut ad eas cursim perrectura nec eas beata vita a se desertas passura videatur. Quum autem 14
animum ab ista pictura imaginibusque virtutum ad rem veritatemque traduxeris, hoc nudum relinquitur, possitne quis beatus esse, quam diu torqueatur. Quam ob rem hoc nunc quæramus; virtutes autem, noli vereri, ne expostulent et querantur se a beata vita esse relictas; si enim nulla virtus prudentia vacat, prudentia ipsa hoc videt, non omnes bonos esse etiam beatos, multaque de M. Atilio, Q. Cæpione, M'. Aquilio recordatur, beatamque vitam (si imaginibus potius uti quam rebus ipsis placet) conantem ire in eculeum retinet ipsa prudentia negatque ei cum dolore et cruciatu quicquam esse commune.

VI. *M.* Facile patior te isto modo agere, etsi iniquum 15
est præscribere mihi te, quem ad modum a me disputari velis. Sed quæro, utrum aliquid actum superioribus diebus an nihil arbitremur? *A.* Actum vero et aliquantum quidem. *M.* Atqui si ita est, profligata jam hæc et pæne ad exitum adducta quæstio est. *A.* Quo tandem modo? *M.* Quia motus turbulenti jactationesque animorum incitatæ et impetu inconsiderato elatæ, rationem omnem repellentes, vitæ beatæ nullam partem relinquunt. Quis enim potest mortem aut dolorem metuens, quorum alterum sæpe adest, alterum semper impendet, esse non miser? Quid? si idem (quod plerumque fit) paupertatem, ignominiam, infamiam timet, si debilitatem, cæcitatem, si denique (quod non singulis hominibus, sed potentibus populis sæpe contigit) servitutem: potest ea timens esse quisquam beatus?
Quid? qui non modo ea futura timet, verum etiam fert 16
sustinetque præsentia? Adde eodem exsilia, luctus, orbitates; qui rebus his fractus ægritudine eliditur, potest tandem esse non miserrimus? Quid vero? illum, quem lib-

idinibus inflammatum et furentem, videmus, omnia rabide appetentem cum inexplebili cupiditate, quoque affluentius voluptates undique hauriat, eo gravius ardentiusque sitientem, nonne recte miserrimum dixeris? Quid? elatus ille levitate inanique lætitia exsultans et temere gestiens nonne tanto miserior, quanto sibi videtur beatior? Ergo, ut hi miseri, sic contra illi beati, quos nulli metus terrent, nullæ ægritudines exedunt, nullæ libidines incitant, nullæ futiles lætitiæ exsultantes languidis liquefaciunt voluptatibus. Ut maris igitur tranquillitas intelligitur, nulla ne minima quidem aura fluctus commovente; sic animi quietus et placatus status cernitur, quum perturbatio nulla est, qua moveri
17 queat. Quod si est: qui vim fortunæ, qui omnia humana, quæcunque accidere possunt, tolerabilia ducat, ex quo nec timor eum nec angor attingat, idemque si nihil concupiscat, nulla efferatur animi inani voluptate, quid est, cur is non beatus sit? et si hæc virtute efficiuntur, quid est, cur virtus ipsa per se non efficiat beatos?

VII. *A.* Atqui alterum dici non potest, quin ii, qui nihil metuant, nihil angantur, nihil concupiscant, nulla impotenti lætitia efferantur, beati sint; itaque id tibi concedo; alterum autem jam integrum non est. Superioribus enim disputationibus effectum est, vacare omni animi perturba-
18 tione sapientem. *M.* Nimirum igitur confecta res est; videtur enim ad exitum venisse quæstio. *A.* Propemodum id quidem. *M.* Veruntamen mathematicorum iste mos est, non est philosophorum. Nam geometræ quum aliquid docere volunt, si quid ad eam rem pertinet eorum, quæ ante docuerunt, id sumunt pro concesso et probato; illud modo explicant, de quo ante nihil scriptum est. Philosophi, quamcunque rem habent in manibus, in eam, quæ conveniunt, congerunt omnia, etsi alio loco disputata sunt. Quod ni ita esset, cur Stoicus, si esset quæsitum, satisne ad beate vivendum virtus posset, multa diceret? cui satis esset respondere, se ante docuisse, nihil bonum esse, nisi quod honestum esset, hoc probato consequens esse, beatam vitam

virtute esse contentam, et quomodo hoc sit consequens illi, sic illud huic, ut, si beata vita virtute contenta sit, nisi honestum quod sit, nihil aliud sit bonum. Sed tamen non 19
agunt sic. Nam et de honesto et de summo bono separatim libri sunt, et quum ex eo efficiatur, satis magnam in virtute ad beate vivendum esse vim, nihilo minus hoc agunt separatim. Propriis enim et suis argumentis et admonitionibus tractanda quæque res est, tanta præsertim. Cave enim putes, ullam in philosophia vocem emissam clariorem ullumve esse philosophiæ promissum uberius aut majus. Nam quid profitetur? O dii boni! perfecturam se, qui legibus suis paruisset, ut esset contra fortunam semper armatus, ut omnia præsidia haberet in se bene beateque vivendi, ut esset semper denique beatus. Sed videro, quid efficiat. Tantisper hoc ipsum magni æstimo, quod pollicetur. Nam 20
Xerxes quidem refertus omnibus præmiis donisque fortunæ, non equitatu, non pedestribus copiis, non navium multitudine, non infinito pondere auri contentus, præmium proposuit, qui invenisset novam voluptatem. Qua ipsa non fuit contentus, neque enim unquam finem inveniet libido. Nos vellem præmio elicere possemus, qui nobis aliquid attulisset, quo hoc firmius crederemus.

VIII. *A.* Vellem id quidem; sed habeo paullum, quod 21
requiram. Ego enim assentior, eorum, quæ posuisti, alterum alteri consequens esse, ut, quemadmodum, si, quod honestum sit, id solum sit bonum, sequatur, vitam beatam virtute confici, sic, si vita beata in virtute sit, nihil esse nisi virtutem bonum. Sed Brutus tuus, auctore Aristo et Antiocho, non sentit hoc; putat enim, etiam si sit bonum aliquod præter virtutem. *M.* Quid igitur? contra Brutumne me dicturum putas? *A.* Tu vero, ut videtur; nam præfinire non est meum. *M.* Quid cuique igitur consent- 22
aneum sit, alio loco. Nam ista mihi et cum Antiocho sæpe et cum Aristo nuper, quum Athenis imperator apud eum deversarer, dissensio fuit. Mihi enim non videbatur quisquam esse beatus posse, quum in malis esset; in malis

autem sapientem esse posse, si essent ulla corporis aut fortunæ mala. Dicebantur hæc, quæ scriptitavit etiam Antiochus locis pluribus, virtutem ipsam per se beatam vitam efficere posse neque tamen beatissimam; deinde ex majore parte plerasque res nominari, etiam si quæ pars abesset; ut vires, ut valetudinem, ut divitias, ut honorem, ut gloriam, quæ genere, non numero cernerentur: item beatam vitam, etiam si ex aliqua parte clauderet, tamen ex multo majore parte obtinere nomen suum.

23 Hæc nunc enucleare non ita necesse est, quamquam non constantissime dici mihi videntur. Nam et qui beatus est, non intelligo, quid requirat, ut sit beatior (si est enim, quod desit, ne beatus quidem est), et quod ex majore parte unam quamque rem appellari spectarique dicunt, est, ubi id isto modo valeat. Quum vero tria genera malorum esse dicant, qui duorum generum malis omnibus urgeatur, ut omnia adversa sint in fortuna, omnibus oppressum corpus et confectum doloribus, huic paullumne ad beatam vitam deesse dicemus, non modo ad beatissimam?

24 IX. Hoc illud est, quod Theophrastus sustinere non potuit. Nam quum statuisset, verbera, tormenta, cruciatus, patriæ eversiones, exsilia, orbitates magnam vim habere ad male misereque vivendum, non est ausus elate et ample loqui, quum humiliter demisseque sentiret. Quam bene, non quæritur; constanter quidem certe. Itaque mihi placere non solet consequentia reprehendere, quum prima concesseris. Hic autem elegantissimus omnium philosophorum et eruditissimus non magno opere reprehenditur, quum tria genera dicit bonorum; vexatur autem ab omnibus primum in eo libro, quem scripsit de vita beata, in quo multa disputat, quam ob rem is, qui torqueatur, qui crucietur, beatus esse non possit; in eo etiam putatur dicere, in rotam beatam vitam non escendere. Non usquam id quidem dicit omnino; sed, quæ dicit, idem valent.

25 Possum igitur, cui concesserim, in malis esse dolores corporis, in malis naufragia fortunæ, huic succensere dicenti,

non omnes bonos esse beatos, quum in omnes bonos ea, quæ ille in malis numerat, cadere possint? Vexatur idem Theophrastus et libris et scholis omnium philosophorum, quod in Callisthene suo laudarit illam sententiam:

Vitam regit fortuna, non sapientia.

Negant ab ullo philosopho quicquam dictum esse languidius. Recte id quidem; sed nihil intelligo dici potuisse constantius. Si enim tot sunt in corpore bona, tot extra corpus in casu atque fortuna, nonne consentaneum est, plus fortunam, quæ domina rerum sit et externarum et ad corpus pertinentium, quam consilium valere?

An malumus Epicurum imitari? qui multa præclare 26
sæpe dicit; quam enim sibi constanter convenienterque dicat, non laborat. Laudat tenuem victum. Philosophi id quidem; sed si Socrates aut Antisthenes diceret, non is, qui finem bonorum voluptatem esse dixerit. Negat quemquam jucunde posse vivere, nisi idem honeste, sapienter justeque vivat. Nihil gravius, nihil philosophia dignius, nisi idem hoc ipsum honeste, sapienter, juste ad voluptatem referret. Quid melius quam fortunam exiguam intervenire sapienti? sed hoc isne dicit, qui, quum dolorem non modo maximum malum, sed solum malum etiam dixerit, toto corpore opprimi possit doloribus acerrimis tum, quum maxime contra fortunam glorietur? Quod idem meliori- 27
bus etiam verbis Metrodorus: *Occupavi te*, inquit, *fortuna, atque cepi, omnesque aditus tuos interclusi, ut ad me adspirare non posses.* Præclare, si Aristo Chius aut si Stoicus Zeno diceret, qui, nisi quod turpe esset, nihil malum duceret. Tu vero, Metrodore, qui omne bonum in visceribus medullisque condideris et definieris, summum bonum firma corporis affectione explorataque spe contineri, fortunæ aditus interclusisti? Quo modo? Isto enim bono jam exspoliari potes.

X. Atqui his capiuntur imperiti et propter hujusmodi 28
sententias istorum hominum est multitudo. Acute autem disputantis illud est, non quid quisque dicat, sed quid cui-

que dicendum sit, videre. Velut in ea ipsa sententia, quam in hac disputatione suscepimus, omnes bonos semper beatos volumus esse. Quid dicam bonos, perspicuum est ; omnibus enim virtutibus instructos et ornatos tum sapientes, tum viros bonos dicimus. Videamus, qui dicendi sint beati. Equidem hos existimo, qui sint in bonis, nullo adjuncto
29 malo. Neque ulla alia huic verbo, quum beatum dicimus, subjecta notio est, nisi, secretis malis omnibus, cumulata bonorum complexio. Hanc assequi virtus, si quicquam præter ipsam boni est, non potest. Aderit enim malorum, si mala illa ducimus, turba quædam, paupertas, ignobilitas, humilitas, solitudo, amissio suorum, graves dolores corporis, perdita valetudo, debilitas, cæcitas, interitus patriæ, exsilium, servitus denique. In his tot et tantis (atque etiam plura possunt accidere) potest esse sapiens. Nam hæc casus importat, qui in sapientem potest incurrere. At si ea mala sunt, quis potest præstare, semper sapientem beatum fore, quum vel in omnibus his uno tempore esse possit ?

30 Non igitur facile concedo neque Bruto meo neque communibus magistris nec veteribus illis, Aristoteli, Speusippo, Xenocrati, Polemoni, ut, quum ea, quæ supra enumeravi, in malis numerent, iidem dicant, semper beatum esse sapientem. Quos si titulus hic delectat insignis et pulcher, Pythagora, Socrate, Platone dignissimus, inducant animum, illa, quorum splendore capiuntur, vires, valetudinem, pulchritudinem, divitias, honores, opes contemnere eaque, quæ his contraria sint, pro nihilo ducere ; tum poterunt clarissima voce profiteri, se neque fortunæ impetu nec multitudinis opinione nec dolore nec paupertate terreri omniaque sibi in sese esse posita nec esse quicquam extra suam potestat-
31 em, quod ducant in bonis. Namque et hæc loqui, quæ sunt magni cujusdam et alti viri, et eadem, quæ vulgus, in malis et bonis numerare, concedi nullo modo potest.

Qua gloria commotus Epicurus exoritur, cui etiam, si dis placet, videtur semper sapiens beatus. Hic dignitate hujus sententiæ capitur ; sed numquam id diceret, si ipse se

audiret. Quid est enim, quod minus conveniat, quam ut
is, qui vel summum vel solum malum dolorem esse dicat,
idem censeat, *Quam hoc suave est!* tum quum dolore cruc-
ietur, dicturum esse sapientem? Non igitur ex singulis
vocibus philosophi spectandi sunt, sed ex perpetuitate atque
constantia.

XI. *A.* Adducis me, ut tibi assentiar. Sed tua quoque, 32
vide, ne desideretur constantia. *M.* Quonam modo? *A.*
Quia legi tuum nuper quartum de Finibus. In eo mihi
videbare contra Catonem disserens hoc velle ostendere, quod
mihi quidem probatur, inter Zenonem et Peripateticos nihil
præter verborum novitatem interesse. Quod si ita est, quid
est caussæ, quin, si Zenonis rationi consentaneum sit, satis
magnam vim in virtute esse ad beate vivendum, liceat idem
Peripateticis dicere? rem enim opinor spectari oportere, non
verba. *M.* Tu quidem tabellis obsignatis agis mecum et 33
testificaris, quid dixerim aliquando aut scripserim. Cum
aliis isto modo, qui legibus impositis disputant; nos in diem
vivimus; quodcunque nostros animos probabilitate per-
cussit, id dicimus; itaque soli sumus liberi. Veruntamen
quoniam de constantia paullo ante diximus, non ego hoc
loco id quærendum puto, verumne sit, quod Zenoni placuerit,
quodque ejus auditori Aristoni, bonum esse solum, quod hon-
estum esset; sed si ita esset, tum ut totum hoc beate viv-
ere in una virtute poneret. Quare demus hoc sane Bruto, 34
ut sit beatus semper sapiens; quam sibi conveniat, ipse vid-
erit. Gloria quidem hujus sententiæ quis est illo viro dig-
nior? Nos tamen teneamus, ut sit idem beatissimus.

XII. Et si Zeno Citieus, advena quidam et ignobilis ver-
borum opifex, insinuasse se in antiquam philosophiam vide-
tur, hujus sententiæ gravitas a Platonis auctoritate repeta-
tur. Apud quem sæpe hæc oratio usurpata est, ut nihil præ-
ter virtutem diceretur bonum. Velut in Gorgia Socrates,
quum esset ex eo quæsitum, Archelaum Perdiccæ filium,
qui tum fortunatissimus haberetur, nonne beatum putaret?
Haud scio, inquit; numquam enim cum eo collocutus sum. 35

Ain' tu? an aliter id scire non potes? Nullo modo. Tu igitur ne de Persarum quidem rege magno potes dicere, beatusne sit? An ego possim, quum ignorem, quam sit doctus, quam vir bonus? Quid? tu in eo sitam vitam beatam putas? Ita prorsus existimo, bonos beatos, improbos miseros. Miser ergo Archelaus? Certe, si injustus. Videturne omnem hic beatam vitam in una virtute pon-
36 ere? Quid vero? in Epitaphio quo modo idem? Nam cui viro, inquit, ex se ipso apta sunt omnia, quæ ad beate vivendum ferunt, nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventis et errare coguntur, huic optime vivendi ratio comparata est. Hic est ille moderatus, hic fortis, hic sapiens, hic et nascentibus et cadentibus quum reliquis commodis, tum maxime liberis, parebit et obediet præcepto illi veteri; neque enim lætabitur umquam nec mærebit nimis, quod semper in se ipso omnem
37 spem reponet sui. Ex hoc igitur Platonis quasi quodam sancto augustoque fonte nostra omnis manabit oratio.

XIII. Unde igitur ordiri rectius possumus quam a communi parente natura? quæ quicquid genuit, non modo animal, sed etiam quod ita esset ortum e terra, ut stirpibus suis niteretur, in suo quidque genere perfectum esse voluit. Itaque et arbores et vites et ea, quæ sunt humiliora neque se tollere a terra altius possunt, alia semper virent, alia hieme nudata verno tempore tepefacta frondescunt; neque est ullum, quod non ita vigeat interiore quodam motu et suis in quoque seminibus inclusis, ut aut flores aut fruges fundat aut baccas, omniaque in omnibus, quantum in ipsis
38 sit, nulla vi impediente, perfecta sint. Facilius vero etiam in bestiis, quod iis sensus a natura est datus, vis ipsius naturæ perspici potest. Namque alias volucres cœlo frui voluit, serpentes quasdam, quasdam esse gradientes, earum ipsarum partim solivagas, partim congregatas, immanes alias, quasdam autem cicures, nonnullas abditas terraque tectas. Atque earum quæque suum tenens munus, quum in disparis animantis vitam transire non possit, manet in lege naturæ.

Et ut bestiis aliud alii præcipui a natura datum est, quod
suum quæque retinet nec discedit ab eo ; sic homini multo
quiddam præstantius : etsi præstantia debent ea dici, quæ
habent aliquam comparationem ; humanus autem animus
decerptus ex mente divina cum alio nullo nisi cum ipso deo
si hoc fas est dictu, comparari potest. Hic igitur si est ex- 39
cultus et si ejus acies ita curata est, ut ne cæcaretur errori-
bus, fit perfecta mens, id est absoluta ratio, quod est idem
virtus. Et si omne beatum est, cui nihil deest et quod in
suo genere expletum atque cumulatum est, idque virtutis
est proprium ; certe omnes virtutis compotes beati sunt.
Et hoc quidem mihi cum Bruto convenit, id est cum Aristot-
ele, Xenocrate, Speusippo, Polemone.

Sed mihi videntur etiam beatissimi. Quid enim deest ad 40
beate vivendum ei, qui confidit suis bonis ? aut qui diffidit,
beatus esse qui potest ? At diffidat necesse est, qui bona
dividit tripertito.

XIV. Qui enim poterit aut corporis firmitate aut fortu-
næ stabilitate confidere ? Atqui nisi stabili et fixo et per-
manente bono beatus esse nemo potest. Quid ergo ejus
modi istorum est ? ut mihi Laconis illud dictum in hos cad-
ere videatur, qui glorianti cuidam mercatori, quod multas
naves in omnem oram maritimam dimisisset : *Non sane
optabilis quidem ista*, inquit, *rudentibus apta fortuna.*
An dubium est, quin nihil sit habendum in eo genere, quo
vita beata compleatur, si id possit amitti ? nihil enim in-
terarescere, nihil exstingui, nihil cadere debet eorum, in
quibus vita beata consistit. Nam qui timebit, ne quid ex
iis deperdat, beatus esse non poterit. Volumus enim, eum, 41
qui beatus sit, tutum esse, inexpugnabilem, septum atque
munitum, non ut parvo metu præditus sit, sed ut nullo.
Ut enim innocens is dicitur, non qui leviter nocet, sed qui
nihil nocet, sic sine metu is habendus est, non qui parvo
metu est, sed qui omnino metu vacat. Quæ est enim alia
fortitudo, nisi animi affectio quum in adeundo periculo et
in labore ac dolore patiens, tum procul ab omni metu ?

42 Atque hæc certe non ita se haberent, nisi omne bonum in una honestate consisteret. Qui autem illam maxime optatam et expetitam securitatem (securitatem autem nunc appello vacuitatem ægritudinis, in qua vita beata posita est) habere quisquam potest, cui aut adsit aut adesse possit multitudo malorum? Qui autem poterit esse celsus et erectus et ea, quæ homini accidere possunt, omnia parva ducens, qualem sapientem esse volumus, nisi omnia sibi in se posita censebit? An Lacedæmonii, Philippo minitante per litteras, se omnia, quæ conarentur, prohibiturum, quæsiverunt, num se esset etiam mori prohibiturus; vir is, quem quærimus, non multo facilius tali animo reperietur quam civitas universa? Quid? ad hanc fortitudinem, de qua loquimur, temperantia adjuncta, quæ sit moderatrix omnium commotionum, quid potest ad beate vivendum deesse ei, quem fortitudo ab ægritudine et a metu vindicet, temperantia quum a libidine avocet, tum insolenti alacritate gestire non sinat? Hæc efficere virtutem ostenderem, nisi superioribus diebus essent explicata.

43 XV. Atque quum perturbationes animi miseriam, sedationes autem vitam efficiant beatam, duplexque ratio perturbationis sit, quod ægritudo et metus in malis opinatis, in bonorum autem errore lætitia gestiens libidoque versetur; quum hæc omnia cum consilio et ratione pugnent: his tu tam gravibus concitationibus tamque ipsis inter se dissentientibus atque distractis quem vacuum, solutum, liberum videris, hunc dubitabis beatum dicere? Atqui sapiens semper ita affectus est. Semper igitur sapiens beatus est. Atque etiam omne bonum lætabile est; quod autem lætabile, id prædicandum et præ se ferendum; quod tale autem, id etiam gloriosum; si vero gloriosum, certe laudabile; quod laudabile autem, profecto etiam honestum; quod bon-
44 um igitur, id honestum. At quæ isti bona numerant, ne ipsi quidem honesta dicunt. Solum igitur bonum, quod honestum; ex quo efficitur, honestate una vitam contineri beatam. Non sunt igitur ea bona dicenda nec habenda,

quibus abundantem licet esse miserrimum. An dubitas, 45
quin præstans valetudine, viribus, forma, acerrimis integerrimisque sensibus; adde etiam, si libet, pernicitatem et velocitatem; da divitias, honores, imperia, opes, gloriam; si fuerit is, qui hæc habet, injustus, intemperans, timidus, hebeti ingenio atque nullo—dubitabisne eum miserum dicere? Qualia igitur ista bona sunt, quæ qui habeat, miserrimus esse possit? Videamus, ne, ut acervus ex sui generis granis, sic beata vita ex sui similibus partibus effici debeat. Quod si ita est, ex bonis, quæ sola honesta sunt, efficiendum est beatum; ea mixta ex dissimilibus si erunt, honestum ex iis effici nihil poterit; quo detracto quid poterit beatum intelligi? Etenim quicquid est, quod bonum sit, id expetendum est; quod autem expetendum, id certe approbandum; quod vero approbaris, id gratum acceptumque habendum; ergo etiam dignitas ei tribuenda est. Quod si ita est, laudabile sit necesse est; bonum igitur omne laudabile. Ex quo efficitur, ut, quod sit honestum, id sit solum bonum.

XVI. Quod ni ita tenebimus, multa erunt, quæ nobis 46
bona dicenda sint: omitto divitias, quas quum quivis quamvis indignus habere possit, in bonis non numero; quod enim est bonum, id non quivis habere potest; omitto nobilitatem famamque popularem stultorum improborumque consensu excitatam; hæc, quæ sunt minima, tamen bona dicantur necesse est, candiduli dentes, venusti oculi, color suavis et ea, quæ Anticlea laudat Ulixi pedes abluens,

Lenitudo orationis, mollitudo corporis;

ea si bona ducemus, quid erit in philosophi gravitate, quam in vulgi opinione stultorumque turba, quod dicatur aut gravius aut grandius?

At enim eadem Stoici *præcipua* vel *producta* dicunt, 47
quæ bona isti. Dicunt illi quidem, sed his vitam beatam compleri negant; hi autem sine iis esse nullam putant aut, si sit beata, beatissimam certe negant. Nos autem volumus beatissimam, idque nobis Socratica illa conclusione confirmatur. Sic enim princeps ille philosophiæ disserebat:

qualis cujusque animi affectus esset, talem ejus esse hominem; qualis autem homo ipse esset, talem ejus esse orationem; orationi autem facta similia, factis vitam. Affectus autem animi in bono viro laudabilis, et vita igitur laudabilis boni viri, et honesta ergo, quoniam laudabilis. Ex quibus,
48 bonorum beatam vitam esse, concluditur. Etenim, pro deorum atque hominum fidem! parumne cognitum est superioribus nostris disputationibus, an delectationis et otii consumendi caussa locuti sumus, sapientem ab omni concitatione animi, quam perturbationem voco, semper vacare? semper in animo ejus esse placidissimam pacem? Vir igitur temperatus, constans, sine metu, sine ægritudine, sine alacritate ulla, sine libidine nonne beatus? At semper sapiens talis. Semper igitur beatus. Jam vero qui potest vir bonus non ad id, quod laudabile sit, omnia referre, quæ agit quæque sentit? Refert autem omnia ad beate vivendum; beata igitur vita laudabilis; nec quicquam sine virtute laudabile; beata igitur vita virtute conficitur.

49 XVII. Atque hoc sic etiam concluditur. Nec in misera vita quicquam est prædicabile aut gloriandum, nec in ea, quæ nec misera sit nec beata. Et est in aliqua vita prædicabile aliquid et gloriandum ac præ se ferendum, ut Epaminondas:

Consiliis nostris laus est attonsa Laconum;

ut Africanus:

A sole exoriente supra Mæoti' paludes
Nemo est, qui factis æquiperare queat.

50 Quod si est, beata vita glorianda et prædicanda et præ se ferenda est; nihil est enim aliud, quod prædicandum et præ se ferendum sit. Quibus positis intelligis, quid sequatur. Et quidem, nisi ea vita beata est, quæ est eadem honesta, sit aliud necesse est melius vita beata. Quod erit enim honestum, certe fatebuntur esse melius. Ita erit beata vita melius aliquid; quo quid potest dici perversius? Quid? quum fatentur satis magnam vim esse in vitiis ad miseram vitam, nonne fatendum est, eandem vim virtutum

esse ad beatam vitam? contrariorum enim contraria sunt
consequentia. Quo loco quæro, quam vim habeat libra illa 51
Critolai, qui quum in alteram lancem animi bona imponat, in alteram corporis et externa, tantum propendere illam lancem putet, ut terram et maria deprimat.

XVIII. Quid ergo aut hunc prohibet aut etiam Xenocratem illum, gravissimum philosophorum, exaggerantem tanto opere virtutem, extenuantem cetera et abjicientem, in virtute non beatam modo vitam, sed etiam beatissimam ponere? quod quidem nisi fit, virtutum interitus consequetur.
Nam in quem cadit ægritudo, in eundem metum cad- 52
ere necesse est; est enim metus futuræ ægritudinis sollicita exspectatio; in quem autem metus, in eundem formido, timiditas, pavor, ignavia; ergo, ut idem vincatur interdum nec putet ad se præceptum illud Atrei pertinere:

Proinde ita parent se in vita, ut vinci nesciant.

Hic autem vincetur, ut dixi, nec modo vincetur, sed etiam serviet. Nos autem virtutem semper liberam volumus,
semper invictam. Quæ nisi sunt, sublata virtus est. At- 53
qui si in virtute satis est præsidii ad bene vivendum, satis est etiam ad beate. Satis est enim certe in virtute, ut fortiter vivamus. Si fortiter, etiam ut magno animo, et quidem ut nulla re umquam terreamur semperque simus invicti. Sequitur, ut nihil pœniteat, nihil desit, nihil obstet; ergo omnia profluenter, absolute, prospere, igitur beate. Satis autem virtus ad fortiter vivendum potest; satis ergo
etiam ad beate. Etenim ut stultitia, etsi adepta est, quod 54
concupivit, numquam se tamen satis consecutam putat; sic sapientia semper eo contenta est, quod adest, neque eam umquam sui pœnitet.

XIX. Similemne putas C. Lælii unum consulatum fuisse et eum quidem cum repulsa—si, quum sapiens et bonus vir, qualis ille fuit, suffragiis præteritur, non populus a bono consule potius, quam ille a populo, repulsam fert—sed tamen utrum malles te, si potestas esset, semel ut Lælium
consulem, an ut Cinnam quater? Non dubito, tu quid re- 55

sponsurus sis; itaque video, cui committam. Non quemvis hoc idem interrogarem; responderet enim alius fortasse, se non modo quattuor consulatus uni anteponere, sed unum diem Cinnæ multorum et clarorum virorum totis ætatibus. Lælius, si digito quem attigisset, pœnas dedisset. At Cinna collegæ sui, consulis Cn. Octavii, præcidi caput jussit, P. Crassi, L. Cæsaris, nobilissimorum hominum, quorum virtus fuerat domi militiæque cognita, M. Antonii, omnium eloquentissimi, quos ego audierim, C. Cæsaris, in quo mihi videtur specimen fuisse humanitatis, salis, suavitatis, leporis. Beatusne igitur, qui hos interfecit? Mihi contra non solum eo videtur miser, quod ea fecit, sed etiam quod ita se gessit, ut ea facere ei liceret. Etsi peccare nemini licet; sed sermonis errore labimur; id enim licere dicimus, quod
56 cuique conceditur. Utrum tandem beatior C. Marius tum, quum Cimbricæ victoriæ gloriam cum collega Catulo communicavit, pæne altero Lælio (nam hunc illi duco simillimum), an quum civili bello victor iratus necessariis Catuli deprecantibus non semel respondit, sed sæpe: *Moriatur?* In quo beatior ille, qui huic nefariæ voci paruit, quam is, qui tam scelerate imperavit. Nam quum accipere quam facere præstat injuriam, tum morti jam ipsi adventanti paullum procedere obviam, quod fecit Catulus, quam, quod Marius, talis viri interitu sex suos obruere consulatus et contaminare extremum tempus ætatis.

57 XX. Duodequadraginta annos tyrannus Syracusanorum fuit Dionysius, quum quinque et viginti natus annos dominatum occupavisset. Qua pulchritudine urbem, quibus autem opibus præditam servitute oppressam tenuit civitatem! Atqui de hoc homine a bonis auctoribus sic scriptum accepimus, summam fuisse ejus in victu temperantiam, in rebusque gerundis virum acrem et industrium, eundem tamen maleficum natura et injustum. Ex quo omnibus bene veritatem intuentibus videri necesse est miserrimum. Ea enim ipsa, quæ concupierat, ne tum quidem, quum omnia
58 se posse censebat, consequebatur. Qui quum esset bonis

parentibus atque honesto loco natus (etsi id quidem alius
alio modo tradidit) abundaretque et æqualium familiari-
tatibus et consuetudine propinquorum, haberet etiam more
Græciæ quosdam adolescentes amore conjunctos: credebat
eorum nemini, sed iis, quos ex familiis locupletium servos
delegerat, quibus nomen servitutis ipse detraxerat, et qui-
busdam convenis et feris barbaris corporis custodiam com-
mittebat. Ita propter injustam dominatus cupiditatem in
carcerem quodam modo ipse se incluserat. Quin etiam,
ne tonsori collum committeret, tondere filias suas docuit.
Ita sordido atque ancillari artificio regiæ virgines, ut ton-
stétabliculæ, tondebant barbam et capillum patris. Et tamen
ab his ipsis, quum jam essent adultæ, ferrum removit in-
stituitque, ut candentibus juglandium putaminibus barbam 59
sibi et capillum adurerent. Quumque duas uxores haberet,
Aristomachen civem suam, Doridem autem Locrensem, sic
noctu ad eas ventitabat, ut omnia specularetur et perscrut-
aretur ante. Et quum fossam latam cubiculari lecto cir-
cumdedisset ejusque fossæ transitum ponticulo ligneo con-
junxisset, eum ipsum, quum forem cubiculi clauserat, de-
torquebat. Idemque quum in communibus suggestis con-
sistere non auderet, contionari ex turri alta solebat. Atque 60
is quum pila ludere vellet (studiose enim id factitabat) tu-
nicamque poneret, adolescentulo, quem amabat, tradidisse
gladium dicitur. Hic quum quidam familiaris jocans dix-
isset: *Huic quidem certe vitam tuam committis*, arrisis-
setque adolescens, utrumque jussit interfici, alterum, quia
viam demonstravisset interimendi sui, alterum, quia dict-
um id risu approbavisset. Atque eo facto sic doluit, nihil
ut tulerit gravius in vita; quem enim vehementer amarat,
occiderat. Sic distrahuntur in contrarias partes impotent-
ium cupiditates. Quum huic obsecutus sis, illi est repug-
nandum. Quamquam hic quidem tyrannus ipse judicavit, 61
quam esset beatus.

XXI. Nam quum quidam ex ejus assentatoribus, Damo-
cles, commemoraret in sermone copias ejus, opes, majesta-

tem dominatus, rerum abundantiam, magnificentiam ædium regiarum, negaretque umquam beatiorem quemquam fuisse: *Visne igitur*, inquit, *O Damocle, quoniam te hæc vita delectat, ipse eadem degustare et fortunam experiri meam?* Quum se ille cupere dixisset, collocari jussit hominem in aureo lecto, strato pulcherrimo textili stragulo magnificis operibus picto, abacosque complures ornavit argento auroque cælato. Tum ad mensam eximia forma pueros delectos jussit consistere eosque nutum illius intuentes diligenter
62 ministrare. Aderant unguenta, coronæ; incendebantur odores; mensæ conquisitissimis epulis exstruebantur. Fortunatus sibi Damocles videbatur. In hoc medio apparatu fulgentem gladium e lacunari seta equina aptum demitti jussit, ut impenderet illius beati cervicibus. Itaque nec pulchros illos ministratores adspiciebat nec plenum artis argentum, nec manum porrigebat in mensam; jam ipsæ defluebant coronæ; denique exoravit tyrannum, ut abire liceret, quod jam beatus nollet esse. Satisne videtur declarasse Dionysius, nihil esse ei beatum, cui semper aliqui terror impendeat? Atque ei ne integrum quidem erat, ut ad justitiam remigraret, civibus libertatem et jura redderet; iis enim se adolescens improvida ætate irretierat erratis eaque commiserat, ut salvus esse non posset, si sanus esse cœpisset.
63 XXII. Quanto opere vero amicitias desideraret, quarum infidelitatem extimescebat, declaravit in Pythagoreis duobus illis, quorum quum alterum vadem mortis accepisset, alter, ut vadem suum liberaret, præsto fuisset ad horam mortis destinatam: *Utinam ego*, inquit, *tertius vobis amicus adscriberer!* Quam huic erat miserum carere consuetudine amicorum, societate victus, sermone omnino familiari! homini præsertim docto a puero et artibus ingenuis erudito. Musicorum vero perstudiosum, poetam etiam tragicum—quam bonum, nihil ad rem; in hoc enim genere nescio quo pacto magis quam in aliis suum cuique pulchrum est; adhuc neminem cognovi poetam (et mihi fuit cum Aquinio amicitia), qui sibi non optimus videretur: sic se res habet: "te

tua, me delectant mea"—sed, ut ad Dionysium redeamus, omni cultu et victu humano carebat; vivebat cum fugitivis, cum facinorosis, cum barbaris; neminem, qui aut libertate dignus esset aut vellet omnino liber esse, sibi amicum arbitrabatur.

XXIII. Non ego jam cum hujus vita, qua tætrius, miser- 64
ius, detestabilius excogitare nihil possum, Platonis aut Archytæ vitam comparabo, doctorum hominum et plane sapientium; ex eadem urbe humilem homunculum a pulvere et radio excitabo, qui multis annis post fuit, Archimedem. Cujus ego quæstor ignoratum ab Syracusanis, quum esse omnino negarent, septum undique et vestitum vepribus et dumetis indagavi sepulcrum. Tenebam enim quosdam senariolos, quos in ejus monumento esse inscriptos acceperam, qui declarabant, in summo sepulcro sphæram esse positam cum cylindro. Ego autem, quum omnia collustrarem ocu- 65
lis (est enim ad portas Agragianas magna frequentia sepulcrorum), animum adverti columellam non multum e dumis eminentem, in qua inerat sphæræ figura et cylindri. Atque ego statim Syracusanis (erant autem principes mecum) dixi, me illud ipsum arbitrari esse, quod quærerem. Immissi cum falcibus multi purgarunt et aperuerunt locum. Quo 66
quum patefactus esset aditus, ad adversam basim accessimus. Apparebat epigramma, exesis posterioribus partibus versiculorum dimidiatis fere. Ita nobilissima Græciæ civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset. Sed redeat, unde aberravit, oratio. Quis est omnium, qui modo cum Musis, id est cum humanitate et cum doctrina habeat aliquod commercium, qui se non hunc mathematicum malit quam illum tyrannum? Si vitæ modum actionemque quærimus, alterius mens rationibus agitandis exquirendisque alebatur cum oblectatione sollertiæ, qui est unus suavissimus pastus animorum; alterius in cæde et injuriis cum et diurno et nocturno metu. Age, confer Democritum, Pythagoram, Anaxagoram, quæ regna, quas

67 opes studiis eorum et delectationibus antepones? Etenim quæ pars optima est in homine, in ea situm esse necesse est illud, quod quæris, optimum. Quid est autem in homine sagaci ac bona mente melius? Ejus bono fruendum est igitur, si beati esse volumus; bonum autem mentis est virtus; ergo hac beatam vitam contineri necesse est. Hinc omnia, quæ pulchra, honesta, præclara sunt (ut supra dixi, sed dicendum idem illud paullo uberius videtur), plena gaudiorum sunt. Ex perpetuis autem plenisque gaudiis quum perspicuum sit vitam beatam exsistere, sequitur, ut ea exsistat ex honestate.

68 XXIV. Sed ne verbis solum attingamus ea, quæ volumus ostendere, proponenda quædam quasi moventia sunt, quæ nos magis ad cognitionem intelligentiamque convertant. Sumatur enim nobis quidam præstans vir optimis artibus, isque animo parumper et cogitatione fingatur. Primum ingenio eximio sit necesse est; tardis enim mentibus virtus non facile comitatur; deinde ad investigandam veritatem studio incitato. Ex quo triplex ille animi fetus exsistet; unus in cognitione rerum positus et in explicatione naturæ; alter in descriptione expetendarum fugiendarumve rerum; tertius in judicando, quid cuique rei sit consequens, quid repugnans, in quo inest omnis quum subtilitas disserendi, tum veritas judicandi.

69 Quo tandem igitur gaudio affici necesse est sapientis animum cum his habitantem pernoctantemque curis! ut, quum totius mundi motus conversionesque perspexerit sideraque viderit innumerabilia cœlo inhærentia cum ejus ipsius motu congruere certis infixa sedibus; septem alia suos quæque tenere cursus multum inter se aut altitudine aut humilitate distantia, quorum vagi motus rata tamen et certa sui cursus spatia definiant; horum nimirum adspectus impulit illos veteres et admonuit, ut plura quærerent. Inde est indagatio nata initiorum et tamquam seminum, unde essent omnia orta, generata, concreta, quæque cujusque generis vel inanimi vel animantis vel muti vel loquentis origo, quæ

vita, qui interitus quæque ex alio in aliud vicissitudo atque mutatio; unde terra et quibus librata ponderibus, quibus cavernis maria sustineantur; qua omnia delata gravitate medium mundi locum semper expetant, qui est idem infimus in rotundo.

XXV. Hæc tractanti animo et noctes et dies cogitanti 70
exsistit illa a deo Delphis præcepta cognitio, ut ipsa se mens agnoscat conjunctamque cum divina mente se sentiat, ex quo insatiabili gaudio compleatur. Ipsa enim cogitatio de vi et natura deorum studium incendit illius æternitatis imitandi neque se in brevitate vitæ collocatam putat, quum rerum caussas alias ex aliis aptas et necessitate nexas videt, quibus ab æterno tempore fluentibus in æternum ratio tamen mensque moderatur. Hæc ille intuens atque suspic- 71
iens vel potius omnes partes orasque circumspiciens quanta rursus animi tranquillitate humana et citeriora considerat! Hinc illa cognitio virtutis exsistit, efflorescunt genera partesque virtutum, invenitur, quid sit, quod natura spectet extremum in bonis, quid in malis ultimum, quo referenda sint officia, quæ degendæ ætatis ratio deligenda. Quibus et talibus rebus exquisitis hoc vel maxime efficitur, quod hac disputatione agimus, ut virtus ad beate vivendum sit se ipsa contenta. Sequitur tertia, quæ per omnes partes 72
sapientiæ manat et funditur, quæ rem definit, genera dispertit, sequentia adjungit, perfecta concludit, vera et falsa dijudicat, disserendi ratio et scientia. Ex qua quum summa utilitas exsistit ad res ponderandas, tum maxime ingenua delectatio et digna sapientia. Sed hæc otii. Transeat idem iste sapiens ad rem publicam tuendam. Quid eo possit esse præstantius, quum contineri prudentia utilitatem civium cernat, justitia nihil in suam domum inde derivet, reliquis utatur tot tam variisque virtutibus? Adjunge fructum amicitiarum, in quo doctis positum est quum consilium omnis vitæ consentiens et pæne conspirans, tum summa jucunditas e quotidiano cultu atque victu. Quid hæc tandem vita desiderat, quo sit beatior? cui refertæ tot tan-

tisque gaudiis fortuna ipsa cedat necesse est. Quodsi gaudere talibus bonis animi, id est virtutibus, beatum est, omnesque sapientes his gaudiis perfruuntur : omnes eos beatos esse confiteri necesse est.

73 XXVI. *A.* Etiamne in cruciatu atque tormentis ? *M.*
An tu me in viola putabas aut in rosa dicere ? An Epi-
curo, quia tantummodo induit personam philosophi et sibi
ipse hoc nomen inscripsit, dicere licebit (quod quidem, ut
habet se res, me tamen plaudente dicit), nullum sapienti
esse tempus, etiamsi uratur, torqueatur, secetur, quin pos-
sit exclamare : *Quam pro nihilo puto!* quum præsertim
omne malum dolore definiat, bonum voluptate, hæc nostra
honesta turpia irrideat dicatque, nos in vocibus occupatos
inanes sonos fundere, neque quicquam ad nos pertinere, nisi
quod aut leve aut asperum in corpore sentiatur ; huic ergo,
ut dixi, non multum differenti a judicio ferarum, oblivisci
licebit sui ? et tum fortunam contemnere, quum sit omne
et bonum ejus et malum in potestate fortunæ ? tum dicere
se beatum in summo cruciatu atque tormentis, quum con-
stituerit, non modo summum malum esse dolorem, sed et-
74 iam solum ? Nec vero illa sibi remedia comparavit ad tol-
erandum dolorem, firmitatem animi, turpitudinis verecun-
diam, exercitationem consuetudinemque patiendi, præcepta
fortitudinis, duritiam virilem ; sed una se dicit recordatione
acquiescere præteritarum voluptatum, ut si quis æstuans,
quum vim caloris non facile patiatur, recordari velit, sese
aliquando in Arpinati nostro gelidis fluminibus circumfus-
um fuisse. Non enim video, quo modo sedare possint mala
75 præsentia præteritæ voluptates. Sed quum is dicat, semper
beatum esse sapientem, cui dicere hoc, si sibi constare vel-
let, non liceret : quidnam faciendum est iis, qui nihil expet-
endum, nihil in bonis ducendum, quod honestate careat,
existimant ?

Me quidem auctore etiam Peripatetici veteresque Academici balbutire aliquando desinant aperteque et clara voce audeant dicere, beatam vitam in Phalaridis taurum descensuram.

XXVII. Sint enim tria genera bonorum (ut jam a laqueis 76
Stoicorum, quibus usum me pluribus, quam soleo, intelligo, recedamus), sint sane illa genera bonorum, dum corporis et externa jaceant humi et tantummodo, quia sumenda sint, appellentur bona; alia autem illa divina longe lateque se pandant cœlumque contingant, ut, ea qui adeptus sit, cur eum beatum modo et non beatissimum etiam dixerim?

Dolorem vero sapiens extimescet. Is enim huic maxime sententiæ repugnat; nam contra mortem nostram atque nostrorum contraque ægritudinem et reliquas animi perturbationes satis esse videmur superiorum dierum disputationibus armati et parati; dolor esse videtur acerrimus virtuti adversarius, is ardentes faces intentat, is fortitudinem, magnitudinem animi, patientiam se debilitaturum minatur;
huic igitur succumbet virtus, huic beata sapientis et con- 77
stantis viri vita cedet. Quam turpe! O dii boni! Pueri Spartiatæ non ingemiscunt verberum dolore laniati. Adolescentium greges Lacedæmone vidimus ipsi incredibili contentione certantes pugnis, calcibus, unguibus, morsu deinque, quum exanimarentur prius, quam victos se faterentur. Quæ barbaria India vastior aut agrestior? In ea tamen gente primum ei, qui sapientes habentur, nudi ætatem agunt et Caucasi nives hiemalemque vim perferunt sine dolore, quumque ad flammam se applicaverunt, sine gem-
itu aduruntur. Mulieres vero in India, quum est cujus ea- 78
rum vir mortuus, in certamen judiciumque veniunt, quam plurimum ille dilexerit (plures enim singulis solent esse nuptæ); quæ est victrix, ea læta prosequentibus suis una cum viro in rogum imponitur; illa victa mæsta discedit.

Numquam naturam mos vinceret; est enim ea semper invicta; sed nos umbris, deliciis, otio, languore, desidia animum infecimus, opinionibus maloque more delenitum mollivimus. Ægyptiorum morem quis ignorat? quorum imbutæ mentes pravitatis erroribus quamvis carnificinam prius subierint, quam ibim aut aspidem aut felem aut canem aut crocodilum violent, quorum etiam si imprudentes quid-

79 piam fecerint, pœnam nullam recusent. De hominibus
loquor. Quid bestiæ? non frigus, non famem, non monti-
vagos atque silvestres cursus lustrationesque patiuntur?
non pro suo partu ita propugnant, ut vulnera excipiant, nul-
los impetus, nullos ictus reformident? Omitto, quæ perfer-
ant quæque patiantur ambitiosi honoris caussa, laudis stu-
diosi gloriæ gratia, amore incensi cupiditatis. Plena vita
exemplorum est.

80 XXVIII. Sed adhibeat oratio modum et redeat illuc,
unde deflexit. Dabit, dabit, inquam, se in tormenta vita
beata, nec, justitiam, temperantiam in primisque fortitudi-
nem, magnitudinem animi, patientiam prosecuta, quum tort-
oris os viderit, consistet virtutibusque omnibus sine ullo
animi terrore ad cruciatum profectis, resistet extra fores (ut
ante dixi) limenque carceris. Quid enim ea fœdius, quid
deformius sola relicta, comitatu pulcherrimo segregata?
Quod tamen fieri nullo pacto potest. Nec enim virtutes
sine beata vita cohærere possunt nec illa sine virtutibus.
81 Itaque eam tergiversari non sinent secumque rapient, ad
quemcunque ipsæ dolorem cruciatumque ducentur. Sapi-
entis est enim proprium, nihil, quod pœnitere possit, facere,
nihil invitum, splendide, constanter, graviter, honeste om-
nia, nihil ita exspectare, quasi certo futurum, nihil, quum
acciderit, admirari, ut inopinatum ac novum accidisse vid-
eatur, omnia ad suum arbitrium referre, suis stare judiciis.
Quo quid sit beatius, mihi certe in mentem venire non pot-
est.

82 Stoicorum quidem facilis conclusio est; qui quum finem
bonorum esse senserint congruere naturæ cumque ea con-
venienter vivere, quum id sit in sapiente situm non officio
solum, verum etiam potestate; sequatur necesse est, ut,
cujus in potestate summum bonum, in ejusdem vita beata
sit. Ita fit semper vita beata sapientis. Habes, quæ fort-
issime de beata vita dici putem et, quo modo nunc est, nisi
quid tu melius attuleris, etiam verissime.

XXIX. *A.* Melius equidem afferre nihil possum; sed a

te impetrarim libenter, ut, nisi molestum sit (quoniam te nulla vincula impediunt ullius certæ disciplinæ libasque ex omnibus, quodcunque te maxime specie veritatis movet), quod paullo ante Peripateticos veteremque Academiam hortari videbare, ut sine retractatione libere dicere auderent, sapientes esse semper beatissimos, id velim audire, quem ad modum his putes consentaneum esse id dicere. Multa enim a te contra istam sententiam dicta sunt et Stoicorum rat-
ione conclusa. *M.* Utamur igitur libertate, qua nobis so- 83
lis in philosophia licet uti, quorum oratio nihil ipsa judicat, sed habetur in omnes partes, ut ab aliis possit ipsa per sese, nullius auctoritate adjuncta, judicari. Et quoniam videris hoc velle, ut, quæcunque dissentientium philosophorum sententia sit de finibus, tamen virtus satis habeat ad vitam beatam præsidii: quod quidem Carneadem disputare solitum accepimus, sed is, ut contra Stoicos, quos studiosissime semper refellebat et contra quorum disciplinam ingenium ejus exarserat; nos illud quidem cum pace agemus. Si enim Stoici fines bonorum recte posuerunt, confecta res est;
necesse est semper beatum esse sapientem. Sed quæramus 84
unamquamque reliquorum sententiam, si fieri potest, ut hoc præclarum quasi decretum beatæ vitæ possit omnium sententiis et disciplinis convenire.

XXX. Sunt autem hæ de finibus, ut opinor, retentæ defensæque sententiæ. Primum simplices quattuor: nihil bonum, nisi honestum, ut Stoici; nihil bonum, nisi voluptatem, ut Epicurus; nihil bonum, nisi vacuitatem doloris, ut Hieronymus; nihil bonum, nisi naturæ primis bonis aut omnibus aut maximis frui, ut Carneades contra Stoicos dis-
serebat. Hæc igitur simplicia; illa mixta: tria genera bon- 85
orum, maxima animi, secunda corporis, externa tertia, ut Peripatetici, nec multo veteres Academici secus; voluptatem cum honestate Dinomachus et Callipho copulavit; indolentiam autem honestati Peripateticus Diodorus adjunxit. Hæ sunt sententiæ, quæ stabilitatis aliquid habeant; nam Aristonis, Pyrrhonis, Herilli nonnullorumque aliorum evanuerunt.

Hi quid possint obtinere, videamus, omissis Stoicis, quorum satis videor defendisse sententiam. Et Peripateticorum quidem explicata caussa est; præter Theophrastum et si qui illum secuti imbecillius horrent dolorem et reformidant, reliquis quidem licet facere id, quod fere faciunt, ut gravitatem dignitatemque virtutis exaggerent. Quam quum ad cœlum extulerunt, quod facere eloquentes homines copiose solent, reliqua ex collatione facile est conterere atque contemnere. Nec enim licet iis, qui laudem cum dolore petendam esse dicant, negare eos esse beatos, qui illam adepti sunt. Quamquam enim sint in quibusdam malis, tamen hoc nomen beati longe et late patet.

86 XXXI. Nam ut quæstuosa mercatura, fructuosa aratio dicitur, non si altera semper omni damno, altera omni tempestatis calamitate semper vacat, sed si multo majore ex parte exstat in utraque felicitas; sic vita non solum si undique referta bonis est, sed si multo majore et graviore ex
87 parte bona propendent, beata recte dici potest. Sequetur igitur horum ratione vel ad supplicium beata vita virtutem cumque ea descendet in taurum. Aristotele, Xenocrate, Speusippo, Polemone auctoribus, nec eam minis aut blandimentis corrupta deseret. Eadem Calliphontis erit Diodorique sententia, quorum uterque honestatem sic complectitur, ut omnia, quæ sine ea sint, longe ei retro ponenda censeat. Reliqui habere se videntur angustius; enatant tamen: Epicurus, Hieronymus et si qui sunt, qui desertum illum Carneadem curent defendere. Nemo est enim, quin eorum bonorum animum putet esse judicem eumque condocefaciat, ut ea, quæ bona malave videantur, possit contem-
88 nere. Nam quæ tibi Epicuri videtur, eadem erit Hieronymi et Carneadis caussa et hercule omnium reliquorum. Quis enim parum est contra mortem aut dolorem paratus?

Ordiamur ab eo, si placet, quem mollem, quem voluptarium dicimus. Quid? is tibi mortemne videtur an dolorem timere? qui eum diem, quo moritur, beatum appellat, maximisque doloribus affectus eos ipsos inventorum suorum

memoria et recordatione confutat, nec hæc sic agit, ut ex tempore quasi effutire videatur. De morte enim ita sentit, ut dissoluto animante sensum exstinctum putet, quod autem sensu careat, nihil ad nos id judicet pertinere. Item de dolore certa habet, quæ sequatur, cujus magnitudinem brev-
itate consolatur, longinquitatem levitate. Qui tandem isti 89
grandiloqui contra hæc duo, quæ maxime angunt, melius se habent quam Epicurus? an ad cetera, quæ mala putantur, non et Epicurus et reliqui philosophi satis parati videntur? Quis non paupertatem extimescit? neque tamen quisquam philosophorum.

XXXII. Hic vero ipse quam parvo est contentus! Nemo de tenui victu plura dixit. Etenim quæ res pecuniæ cupiditatem afferunt, ut amori, ut ambitioni, ut quotidianis sumptibus copiæ suppetant, quum procul ab iis omnibus rebus absit, cur pecuniam magno opere desideret vel potius cur
curet omnino? An Scythes Anacharsis potuit pro nihilo 90
pecuniam ducere; nostrates philosophi facere non poterunt? Illius epistola fertur his verbis: "ANACHARSIS HANNONI SALVTEM. Mihi amictui est Scythicum tegimen, calciamentum solorum callum, cubile terra, pulpamentum fames; lacte, caseo, carne vescor. Quare ut ad quietum me licet venias. Munera autem ista, quibus es delectatus, vel civibus tuis vel diis immortalibus dona." Omnes fere philosophi omnium disciplinarum, nisi quos a recta ratione natura vitiosa detorsisset, eodem hoc animo esse potuerunt.

Socrates, in pompa quum magna vis auri argentique 91
ferretur: *Quam multa non desidero!* inquit. Xenocrates, quum legati ab Alexandro quinquaginta ei talenta attulissent, quæ erat pecunia temporibus illis, Athenis præsertim, maxima, abduxit legatos ad cœnam in Academiam, iis apposuit tantum, quod satis esset, nullo apparatu. Quum postridie rogarent eum, cui numerari juberet: *Quid? vos hesterna*, inquit, *cœnula non intellexistis, me pecunia non egere?* Quos quum tristiores vidisset, XXX minas ac-
cepit, ne aspernari regis liberalitatem videretur. At vero 92

Diogenes liberius, ut Cynicus, Alexandro roganti, ut diceret, si quid opus esset: *Nunc quidem paullulum*, inquit, *a sole*. Offecerat videlicet apricanti. Et hic quidem disputare solebat, quanto regem Persarum vita fortunaque superaret: sibi nihil deesse, illi nihil satis umquam fore; se ejus voluptates non desiderare, quibus numquam satiari ille posset; suas eum consequi nullo modo posse

93 XXXIII. Vides, credo, ut Epicurus cupiditatum genera diviserit non nimis fortasse subtiliter, utiliter tamen: partim esse naturales et necessarias, partim naturales et non necessarias, partim neutrum; necessarias satiari posse pæne nihilo; divitias enim naturæ esse parabiles; secundum autem genus cupiditatum nec ad potiendum difficile esse censet nec vero ad carendum; tertias, quod essent plane inanes neque necessitatem modo, sed ne naturam quidem atting-
94 erent, funditus ejiciendas putavit. Hoc loco multa ab Epicureis disputantur, eæque voluptates singillatim extenuantur, quarum genera non contemnunt, quærunt tamen copiam. Nam et obscœnas voluptates, de quibus multa ab illis habetur oratio, faciles, communes, in medio satis esse dicunt, easque si natura requirat, non genere aut loco aut ordine, sed forma, ætate, figura metiendas putant, ab iisque abstinere minime esse difficile, si aut valetudo aut officium aut fama postulet, omninoque genus hoc voluptatum
95 optabile esse, si non obsit, prodesse numquam. Totumque hoc de voluptate sic ille præcipit, ut voluptatem ipsam per se, quia voluptas sit, semper optandam expetendamque putet eademque ratione dolorem ob id ipsum, quia dolor sit, semper esse fugiendum; itaque hac usurum compensatione sapientem, ut et voluptatem fugiat, si ea majorem dolorem effectura sit, et dolorem suscipiat majorem efficientem voluptatem; omniaque jucunda, quamquam sensu
96 corporis judicentur, ad animum referri tamen; quocirca corpus gaudere tam diu, dum præsentem sentiret voluptatem; animum et præsentem percipere pariter cum corpore et prospicere venientem nec præteritam præterfluere sinere;

ita perpetuas et contextas voluptates in sapiente fore semper, quum exspectatio speratarum voluptatum perceptarum memoria jungeretur.

XXXIV. Atque his similia ad victum etiam transferuntur, extenuaturque magnificentia et sumptus epularum, 97
quod parvo cultu natura contenta sit. Etenim quis hoc non videt, desideriis omnia ista condiri? Darius in fuga, quum aquam turbidam et cadaveribus inquinatam bibisset, negavit umquam se bibisse jucundius. Numquam videlicet sitiens biberat. Nec esuriens Ptolemæus ederat, cui quum peragranti Ægyptum, comitibus non consecutis, cibarius in casa panis datus esset, nihil visum est illo pane jucundius. Socratem ferunt, quum usque ad vesperum contentius ambularet quæsitumque esset ex eo, quare id faceret, respondisse, se, quo melius cœnaret, opsonare ambulando famem. Quid? victum Lacedæmoniorum in philitiis nonne vide- 98
mus? Ubi quum tyrannus cœnavisset Dionysius, negavit se jure illo nigro, quod cœnæ caput erat, delectatum. Tum is, qui illa coxerat: Minime mirum; condimenta enim defuerunt. Quæ tandem? inquit ille. Labor in venatu, sudor, cursus ab Eurota, fames, sitis; his enim rebus Lacedæmoniorum epulæ condiuntur. Atque hoc non ex hominum more solum, sed etiam ex bestiis intelligi potest, quæ, ut quicquid objectum est, quod modo a natura non sit alienum, eo contentæ non quærunt amplius. Civitates quædam 99
universæ more doctæ parsimonia delectantur, ut de Lacedæmoniis paullo ante diximus. Persarum a Xenophonte victus exponitur, quos negat ad panem adhibere quicquam præter nasturtium. Quamquam, si quædam etiam suaviora natura desideret, quam multa ex terra arboribusque gignuntur, quum copia facili, tum suavitate præstantia! Adde siccitatem, quæ consequitur hanc continentiam in victu; adde integritatem valetudinis. Confer sudantes, 100
ructantes, refertos epulis, tamquam opimos boves; tum intelliges, qui voluptatem maxime sequantur, eos minime consequi, jucunditatemque victus esse in desiderio, non in satietate.

XXXV. Timotheum, clarum hominem Athenis et prin-
cipem civitatis, ferunt, quum cœnavisset apud Platonem
eoque convivio admodum delectatus esset vidissetque eum
postridie, dixisse : *Vestræ quidem cœnæ non solum in præ-
sentia, sed etiam postero die jucundæ sunt.* Quid ? quod
ne mente quidem recte uti possumus multo cibo et potione
completi ? Est præclara epistola Platonis ad Dionis propin-
quos, in qua scriptum est his fere verbis : " Quo quum ven-
issem, vita illa beata, quæ ferebatur, plena Italicarum
Syracusiarumque mensarum, nullo modo mihi placuit, bis
in die saturum fieri nec umquam pernoctare solum, cetera-
que, quæ comitantur huic vitæ, in qua sapiens nemo effici-
etur umquam, moderatus vero multo minus. Quæ enim
101 natura tam mirabiliter temperari potest ?" Quo modo igi-
tur jucunda vita potest esse, a qua absit prudentia, absit
moderatio ? Ex quo Sardanapali, opulentissimi Syriæ reg-
is, error agnoscitur, qui incidi jussit in busto :

Hæc habeo, quæ edi quæque exsaturata libido
Hausit ; at illa jacent multa et præclara relicta.

" Quid aliud, inquit Aristoteles, in bovis, non in regis, sepulcro inscriberes ? Hæc habere se mortuum dicit, quæ ne vivus quidem diutius habebat, quam fruebatur."

102 Cur igitur divitiæ desiderentur ? aut ubi paupertas beatos esse non sinit ? Signis, credo, tabulis, ludis. Si quis est, qui his delectetur, nonne melius tenues homines fruuntur, quam illi, qui his abundant ? Est enim earum rerum omnium in nostra urbe summa in publico copia. Quæ qui privati habent, nec tam multa et raro vident, quum in sua rura venerunt ; quos tamen pungit aliquid, quum, illa unde habeant, recordantur. Dies deficiat, si velim paupertatis caussam defendere. Aperta enim res est et quotidie nos ipsa natura admonet, quam paucis, quam parvis rebus egeat, quam vilibus.

103 XXXVI. Num igitur ignobilitas aut humilitas aut etiam popularis offensio sapientem beatum esse prohibebit ? Vide, ne plus commendatio in vulgus et hæc quæ expetitur gloria

molestiæ habeat quam voluptatis. Leviculus sane noster
Demosthenes, qui illo susurro delectari se dicebat aquam
ferentis mulierculæ, ut mos in Græcia est, insusurrantisque
alteri : *Hic est ille Demosthenes.* Quid hoc levius? At
quantus orator! Sed apud alios loqui videlicet didicerat,
non multum ipse secum. Intelligendum est igitur, nec glor- 104
iam popularem ipsam per sese expetendam nec ignobilitat-
em extimescendam. *Veni Athenas*, inquit Democritus,
neque me quisquam ibi agnovit. Constantem hominem
et gravem, qui glorietur, a gloria se afuisse! An tibicines
iique, qui fidibus utuntur, suo, non multitudinis arbitrio
cantus numerosque moderantur : vir sapiens, multo arte
majore præditus, non quid verissimum sit, sed quid velit
vulgus, exquiret? An quicquam stultius, quam, quos sing-
ulos sicut operarios barbarosque contemnas, eos aliquid
putare esse universos? Ille vero nostras ambitiones levit-
atesque contemnet honoresque populi etiam ultro delatos
repudiabit ; nos autem eos nescimus, antequam pœnitere
cœpit, contemnere.

Est apud Heraclitum physicum de principe Ephesiorum 105
Hermodoro : universos ait Ephesios esse morte multandos,
quod, quum civitate expellerent Hermodorum, ita locuti
sint : *Nemo de nobis unus excellat; sin quis exstiterit,
alio in loco et apud alios sit.* An hoc non ita fit omni in
populo? nonne omnem exsuperantiam virtutis oderunt?
Quid? Aristides (malo enim Græcorum quam nostra pro-
ferre) nonne ob eam caussam expulsus est patria, quod præ-
ter modum justus esset? Quantis igitur molestiis vacant,
qui nihil omnino cum populo contrahunt! Quid est enim
dulcius otio litterato? iis dico litteris, quibus infinitatem
rerum atque naturæ et in hoc ipso mundo cœlum, terras,
maria cognoscimus.

XXXVII. Contempto igitur honore, contempta etiam 106
pecunia, quid relinquitur, quod extimescendum sit? Ex-
silium, credo, quod in maximis malis ducitur. Id si propter
alienam et offensam populi voluntatem malum est, quam

sit ea contemnenda, paullo ante dictum est. Sin abesse patria miserum est, plenæ miserorum provinciæ sunt, ex
107 quibus admodum pauci in patriam revertuntur. At multantur bonis exsules. Quid tum? parumne multa de toleranda paupertate dicuntur? Jam vero exsilium, si rerum naturam, non ignominiam nominis quærimus, quantum demum a perpetua peregrinatione differt? in qua ætates suas philosophi nobilissimi consumpserunt, Xenocrates, Crantor, Arcesilas, Lacydes, Aristoteles, Theophrastus, Zeno, Cleanthes, Chrysippus, Antipater, Carneades, Panætius, Clitomachus, Philo, Antiochus, Posidonius, innumerabiles alii, qui semel egressi numquam domum reverterunt. At enim sine ignominia * * * afficere sapientem? de sapiente enim hæc omnis oratio est, cui jure id accidere non possit; nam jure exsulantem consolari non oportet.

108 Postremo ad omnes casus facillima ratio est eorum, qui ad voluptatem ea referunt, quæ sequuntur in vita, ut, quocunque hæc loco suppeditetur, ibi beate queant vivere. Itaque ad omnem rationem Teucri vox accommodari potest:

. . . Patria est, ubicunque est bene.

Socrates quidem quum rogaretur, cujatem se esse diceret: Mundanum, inquit. Totius enim mundi se incolam et civem arbitrabatur. Quid T. Albucius? nonne animo æquissimo Athenis exsul philosophabatur? cui tamen illud ipsum non accidisset, si in re publica quiescens Epicuri legibus
109 paruisset. Qui enim beatior Epicurus, quod in patria vivebat, quam, quod Athenis, Metrodorus? aut Plato Xenocratem vincebat aut Polemo Arcesilam, quo esset beatior? Quanti vero ista civitas æstimanda est, ex qua boni sapientesque pelluntur? Damaratus quidem, Tarquinii nostri regis pater, tyrannum Cypselum quod ferre non poterat, fugit Tarquinios Corintho et ibi suas fortunas constituit ac liberos procreavit. Num stulte anteposuit exsilii libertatem domesticæ servituti?

110 XXXVIII. Jam vero motus animi, sollicitudines ægri-

tudinesque oblivione leniuntur, traductis animis ad voluptatem. Non sine caussa igitur Epicurus ausus est dicere, semper in pluribus bonis esse sapientem, quia semper sit in voluptatibus. Ex quo effici putat ille, quod quærimus, ut
sapiens semper beatus sit. Etiamne, si sensibus carebit 111
oculorum, si aurium? Etiam. Nam ista ipsa contemnit. Primum enim horribilis ista cæcitas quibus tandem caret voluptatibus? quum quidam etiam disputent, ceteras voluptates in ipsis habitare sensibus, quæ autem adspectu percipiantur, ea non versari in oculorum ulla jucunditate, ut ea, quæ gustemus, olfaciamus, tractemus, audiamus, in ea ipsa, ubi sentimus, parte versentur; in oculis tale nihil fit; animus accipit, quæ videmus. Animo autem multis modis variisque delectari licet, etiam si non adhibeatur adspectus. Loquor enim de docto homine et erudito, cui vivere est cogitare. Sapientis autem cogitatio non ferme ad investi-
gandum adhibet oculos advocatos. Etenim si nox non ad- 112
imit vitam beatam, cur dies nocti similis adimat? Nam illud Antipatri Cyrenaici est quidem paullo obscœnius, sed non absurda sententia est: cujus cæcitatem quum mulierculæ lamentarentur, *Quid agitis?* inquit, *an vobis nulla videtur voluptas esse nocturna?*

Appium quidem veterem illum, qui cæcus annos multos fuit, et ex magistratibus et ex rebus gestis intelligimus in illo suo casu nec privato nec publico muneri defuisse. C. Drusi domum compleri a consultoribus solitam accepimus, quum, quorum res esset, sua ipsi non videbant, cæcum adhibebant ducem. Pueris nobis Cn. Aufidius prætorius et in Senatu sententiam dicebat nec amicis deliberantibus deerat et Græcam scribebat historiam et videbat in litteris.

XXXIX. Diodotus Stoicus cæcus multos annos nostræ 113
domi vixit. Is vero, quod credibile vix esset, quum in philosophia multo etiam magis assidue quam antea versaretur et quum fidibus Pythagoreorum more uteretur quumque ei libri noctes et dies legerentur, quibus in studiis oculis non egebat, tum, quod sine oculis fieri posse vix videtur, geo-

metriæ munus tuebatur verbis præcipiens discentibus, unde, quo quamque lineam scriberent. Asclepiadem ferunt, non ignobilem Eretricum philosophum, quum quidam quæreret, quid ei cæcitas attulisset, respondisse, puero ut uno esset comitatior. Ut enim vel summa paupertas tolerabilis sit, si liceat, quod quibusdam Græcis quotidie : sic cæcitas ferri facile possit, si non desint subsidia valetudinum.

114 Democritus luminibus amissis alba scilicet discernere et atra non poterat. At vero bona mala, æqua iniqua, honesta turpia, utilia inutilia, magna parva poterat ; et sine varietate colorum licebat vivere beate, sine notione rerum non licebat. Atque hic vir impediri etiam animi aciem adspectu oculorum arbitrabatur, et quum alii sæpe, quod ante pedes esset, non viderent, ille in infinitatem omnem peregrinabatur, ut nulla in extremitate consisteret. Traditum est etiam Homerum cæcum fuisse. At ejus picturam, non poesin, videmus. Quæ regio, quæ ora, qui locus Græciæ, quæ species formaque pugnæ, quæ acies, quod remigium, qui motus hominum, qui ferarum non ita expictus est, ut, quæ ipse non viderit, nos ut videremus, effecerit ? Quid ergo ? aut Homero delectationem animi ac voluptatem aut cuiquam docto defuisse umquam arbitramur ? aut, ni ita se
115 res haberet, Anaxagoras aut hic ipse Democritus agros et patrimonia sua reliquissent, huic discendi quærendique divinæ delectationi toto se animo dedissent ? Itaque augurem Tiresiam, quem sapientem fingunt poetæ, numquam inducunt deplorantem cæcitatem suam. At vero Polyphemum Homerus quum immanem ferumque finxisset, cum ariete etiam colloquentem facit ejusque laudare fortunas, quod, qua vellet, ingredi posset et, quæ vellet, attingere. Recte hic quidem. Nihilo enim erat ipse Cyclops quam aries ille prudentior.

116 XL. In surditate vero quidnam est mali ? Erat surdaster M. Crassus ; sed aliud molestius, quod male audiebat, etiam si, ut mihi videbatur, injuria. Epicurei nostri Græce fere nesciunt, nec Græci Latine. Ergo hi in illorum et illi

in horum sermone surdi, omnesque id nos in iis linguis, quas non intelligimus, quæ sunt innumerabiles, surdi profecto sumus. At vocem citharœdi non audiunt. Ne stridorem quidem serræ, tum quum acuitur, aut grunnitum, quum jugulatur, suis, nec, quum quiescere volunt, fremitum murmurantis maris. Et si cantus eos forte delectant, primum cogitare debent, antequam hi sint inventi, multos beate vixisse sapientes; deinde multo majorem percipi posse legendis
his, quam audiendis, voluptatem. Tum, ut paullo ante 117
cæcos ad aurium traducebamus voluptatem, sic licet surdos ad oculorum. Etenim qui secum loqui poterit, sermonem alterius non requiret.

Congerantur in unum omnia, ut idem oculis et auribus captus sit, prematur etiam doloribus acerrimis corporis; qui primum per se ipsi plerumque conficiunt hominem; sin forte longinquitate producti vehementius tamen torquent, quam ut caussa sit, cur ferantur—quid est tandem, di boni! quod laboremus? Portus enim præsto est, quoniam mors ibidem est æternum nihil sentiendi receptaculum. Theodorus Lysimacho mortem minitanti: *Magnum vero*, inquit,
effecisti, si cantharidis vim consecutus es. Paullus Persi 118
deprecanti, ne in triumpho duceretur: *In tua id quidem potestate est.* Multa primo die, quum de ipsa morte quæreremus, non pauca etiam postero, quum ageretur de dolore, sunt dicta de morte, quæ qui recordetur, haud sane periculum est, ne non mortem aut optandam aut certe non timendam putet.

XLI. Mihi quidem in vita servanda videtur illa lex, quæ in Græcorum conviviis obtinetur: *Aut bibat*, inquit, *aut abeat!* et recte. Aut enim fruatur aliquis pariter cum aliis voluptate potandi, aut, ne sobrius in violentiam vinolentorum incidat, ante discedat; sic injurias fortunæ, quas ferre nequeas, defugiendo relinquas. Hæc eadem, quæ Epicurus, totidem verbis dicit Hieronymus.

Quod si his philosophis, quorum ea sententia est, ut virt- 119
us per se ipsa nihil valeat omneque, quod honestum nos et

laudabile esse dicamus, id illi cassum quiddam et inani
vocis sono decoratum esse dicant; et tamen semper beatum
censent esse sapientem; quid tandem a Socrate et Platone
profectis philosophis faciendum, vides; quorum alii tantam
præstantiam in bonis animi esse dicunt, ut ab iis corporis et
externa obscurentur; alii autem hæc ne bona quidem duc-
120 unt, in animo reponunt omnia. Quorum controversiam
solebat tamquam honorarius arbiter judicare Carneades.
Nam quum, quæcunque bona Peripateticis, eadem Stoicis
commoda viderentur, neque tamen Peripatetici plus tribu-
erent divitiis, bonæ valetudini, ceteris rebus generis ejusdem,
quam Stoici: quum ea re, non verbis ponderarentur, caus-
sam esse dissidendi negabat. Quare hunc locum ceterarum
disciplinarum philosophi quemadmodum obtinere possint,
ipsi viderint. Mihi tamen gratum est, quod de sapientium
perpetua bene vivendi facultate dignum quiddam philo-
sophorum voce profitentur.

121 Sed quoniam mane est eundum, has quinque dierum disputationes memoria comprehendamus. Equidem me etiam conscripturum arbitror (ubi enim melius uti possumus hoc, cuicuimodi est, otio?), ad Brutumque nostrum hos libros alteros quinque mittemus, a quo non modo impulsi sumus ad philosophiæ scriptiones, verum etiam lacessiti. In quo quantum ceteris profuturi simus, non facile dixerimus; nostris quidem acerbissimis doloribus variisque et undique circumfusis molestiis alia nulla potuit inveniri levatio.

NOTES.

NOTES.

BOOK I.

Tusculanæ Disputationes. "Tusculan Disputations." The name is derived from the circumstance (related by Cicero himself, i., 4, 7 and 8) of their being written in consequence of a five days' disputation, held by Cicero with several of his friends at his *Tusculanum*, a villa near Tusculum (now *Frascati*). Instead of the original title (*Quæstiones Tusculanæ*), modern editors have adopted that of *Disputationes*, a name repeatedly given to the work by Cicero himself. (Compare *Tusc.*, v., 1, 1; *de Fato*, 2, 4; *ad Att.*, xv., 2, 4, and 4, 2.) The ancient grammarians (Nonius, Priscian, and others) call them, for brevity's sake, simply the *Tusculanæ.* They are dedicated to M. Junius Brutus. The work was commenced in the latter half of the year 45 B.C., and finished perhaps in the beginning of the following year. For a fuller account, *vid.* Introduction.

CHAPTER I.

§ 1.

Defensionum laboribus. Cicero does not mention the *accusationes* in which he had been engaged, because the object of most of his orations was the defence of accused parties, which was considered a more honorable duty than the prosecution of offenders.—*Muneribus.* "Duties."—*Magna ex parte.* For he had defended Ligarius, B.C. 46, and Deiotarus, B.C. 45. The only orations of Cicero delivered subsequently to the publication of the Tusculan Disputations were his Philippics.—*Essem liberatus.* The subjunctive with *cum*, the narrative being continuous, and a preceding event being conceived and represented as the cause of a subsequent one. (*Zumpt*, § 578.)—*Brute.* M. Junius Brutus, the famous conspirator against Julius Cæsar. In the earlier part of his life he had been a diligent attendant on the lectures of the Greek philosophers, and had himself written some works on the same subject.—*Retenta animo.* "Ever retained in mind;" *i. e.*, ever fondly cherished in thought.—*Remissa tempori-*

bus. "Though remitted through the circumstances of the times;" *i. e.*, not pursued with the same degree of undivided attention as before, in consequence of the engrossing nature of public affairs. *Temporibus* is here the ablative. Wolf less correctly takes it for a dative, in which, to the surprise of Kühner, he is followed by Klotz and Moser.—*Longo intervallo.* The turbulent period of the civil contest between Cæsar and Pompey.—*Intermissa.* "Given up altogether."

Artium. "Those branches of knowledge."—*Pertinerent . . . . contineretur.* The subjunctive refers to what was passing in his own mind at the time when he formed this resolution: "pertained in my opinion" . . . . "were each comprised as I conceived."—*Ratio et disciplina.* "The theory and systematic application," *i. e.*, the fundamental principles, and the arrangement of these principles into a regular and well-digested system for the purposes of mental culture. Compare Kühner: "Ratio *respondet Græco vocabulo μέθοδος*, i. e., *via, qua artes traduntur vel discuntur.* Disciplina *est artis vel doctrinæ alicujus σύστημα.*"—*Studio.* "In the pursuit."—*Quæ.* Referring logically to *studio*, but grammatically to *philosophia.*—*Sapientius.* An exaggerated statement, the result not so much of Cicero's vanity, as of a desire to encourage the Roman student.—*Quæ quidem.* For *ea quidem quæ.* Observe that *quidem* has here the limiting force of γέ, "at least."—*In quibus elaborarent.* "In the case of which to labor strenuously." More freely, "to be made objects of strenuous attention." *In quibus*, being equivalent to *ut in illis*, is followed by the subjunctive.

§ 2.

Mores et instituta vitæ. "The customs and rules of life."—*Et melius tuemur et lautius.* "Uphold both more carefully and with greater elegance."—*Certe.* This term intimates that the management of matters of state policy was less satisfactory in the writer's own day.—*Disciplina.* "In military science." Compare Kühner: "*Virtuti opposita est prudentia rei militaris* (Kriegswissenschaft)."—*Jam.* "And then again." This particle is often employed in transitions, like the Greek δή, to direct attention toward something worthy of note.—*Litteris.* "By literary efforts," *i. e.*, by mere study.—*Neque cum Græcia*, &c. "Are not to be compared with the same in the case either of Greece or of any other nation," *i. e.*, allow of no comparison, far exceed them. Cicero means that the natural and moral qualities of the Romans far surpassed those of the Greeks, although in literary efforts the earlier Romans were, from the very

nature of the case, far behind them. Observe the abbreviated comparison in the original (*comparatio compendiaria*), of which many instances occur in the Greek as well as Roman writers. We have another one in the next sentence.

Gravitas .... constantia. "Seriousness of character .... steadiness of purpose." Compare the explanation of Muretus: "Gravitas *est in rebus non temere suscipiendis;* constantia *in eis, quas semel susceperis, ad exitum perducendis.*" Observe that *gravitas* here is meant to be directly opposed to the *levitas* of the Greeks.—*Probitas, fides.* "Uprightness, good faith." Compare Muretus: "*Probitas est in nemine violando;* fides *in conservatione pactorum.*"—*Cum majoribus nostris.* "With the same trait in the character of our ancestors." The other instance of abbreviated comparison, to which we have just alluded.

§ 3.

Omni litterarum genere. "Every department of letters."—*Non repugnantes.* "Those who made no resistance," *i. e.*, the earlier Romans, who made no resistance to her literary sway.—*Quum.* "Whereas," *i. e.*, while on the one hand. Followed by the subjunctive, because a contrast is indicated between the leading proposition and the subordinate one. (*Madvig*, § 358, *Obs.* 3.)—*Siquidem Homerus.* "Since Homer at least." *Siquidem* is here equivalent to *εἴ γε.*—*Homerus .... Hesiodus .... Archilochus.* Homer, according to most authorities, flourished between B.C. 1000 and 900. Hesiod, of Ascra in Bœotia, the poet of the "Works and Days," about B.C. 800; and Archilochus (the writer of satirical Iambics), in the reign of the Lydian king Gyges, consequently about B.C. 700.—*Annis enim sexcentis*, &c. We have retained *enim* with Orelli and Moser. It is rejected by Klotz and Kühner. The more accurate number of years is 514 (B.C. 240), as Cicero himself especially mentions in *Brut.*, 18, 72, namely, in the consulship of C. Claudius Centho and M. Sempronius Tuditanus.

Livius fabulam dedit. "Livius (Andronicus) exhibited his first play." The expression *fabulam dare*, sc. *populo* (like *gladiatores dare*), is less common than *fabulam docere*, sc. *histriones* (like *διδάσκειν δρᾶμα*). Livius Andronicus, a native of Tarentum, was not only the oldest dramatic poet among the Romans, but their earliest writer. —*Ennium.* Q. Ennius, of Rudiæ in Calabria, was born B.C. 239. Horace (*Ep.*, ii., 1, 50) calls him *alter Homerus*, adopting in this the popular language of the day. He wrote, among other works, eighteen books of Metrical Annals (an historical epos founded on Roman

history) in hexameter verse. He died B.C. 169.—*Qui.* "Which Livius." Observe that *qui* here can not refer to Ennius; for he was younger than the comic poet T. Maccius Plautus, who died B.C. 184, and the dramatic and epic poet Cn. Nævius, who died B.C. 204. It must belong, therefore, to the principal person in the sentence, namely, Livius Andronicus, the clause *C. Claudio . . . . Ennium* being regarded as parenthetical.

CHAPTER II.

§ 3.

Quanquam est in Originibus. "It is stated, it is true, in the Origines (of Cato)." Observe here the concessive force of *quanquam.* (*Madvig*, § 443.) Under the title of "Origines," M. Porcius Cato Censorius published a work in seven books on the origin and history of the Italian nations.—*In epulis canere*, &c. Compare iv., 2, 3. Cicero appears to have been indebted solely to Cato for a notice of these convivial songs, the loss of which he deplores in *Brut.*, 18, 19. Niebuhr, however, thinks that they had disappeared only from such as did not care for them, since Dionysius of Halicarnassus had met with songs about Romulus. According to Niebuhr's theory, these, in conjunction with other popular ballads, formed the ground-work of what is generally called the History of the Roman Kings.—*Ad tibicinem.* "Accompanied by a flute-player," *i. e.*, with the accompaniment of the tibia. So *de Leg.*, ii., 34, 93: *Hostiæ ad præconem et ad tibicinem immolabuntur.*—*Huic generi.* "To this class of persons," *i. e.*, to poets.

M. Nobiliori. M. Fulvius Nobilior was consul B.C. 189. Cicero (*pro Arch.*, ii., 27) praises him for the act of which mention is here made.—*Quod . . . . duxisset.* The subjunctive is here employed as conveying the view and sentiments of Cato.—*Autem.* "Now." Explanatory, and corresponding, as Kühner remarks, to the Greek δέ, with somewhat of the force of γάρ.—*Eo minora studia fuerunt.* "The less was the zeal for the art itself."—*Nec tamen si qui.* Klotz and Tregder give *nec tamen sic, qui.*—*In eo genere.* "In this department," *i. e.*, in poetic composition.—*Non satis responderunt.* "Were they not sufficiently a match for," *i. e.*, did they not sufficiently equal.

§ 4.

An censemus. Referring to *eo minora studia fuerunt.*—*Fabio.* C. Fabius, grandfather of the historian, although of a noble family, was

employed to paint the temple of *Salus*, B.C. 304, and thence received (at first in jest) the surname of *Pictor*. His work was still in existence in Pliny's time (*H. N.*, xxxv., 4). The surname was also borne by his descendants.—*Polyclētos et Parrhasios.* Parrhasius of Ephesus flourished as a painter about B.C. 400. Polycletus of Sicyon, as a sculptor, about B.C. 430. Many commentators object to *Polycletos* in the text, and think that we ought to read *Polygnotos*, the reference being, as they maintain, to painting, and not to statuary. Cicero, however, is here speaking of distinguished artists in general.

Honos. "The circumstance of their being held in honor."—*Ad studia.* "To the zealous prosecution of particular pursuits."—*Jacent.* "Lie neglected."—*Summam eruditionem.* "The highest training," *i. e.*, the crowning point in early rearing.—*In nervorum vocumque cantibus.* "In making melody with stringed instruments and with the voice," *i. e.*, in playing on stringed instruments and in song. More literally, "in the modulated tones of musical strings and human accents." This must not be confounded with the term μουσική in its more extended sense, namely, any art over which the Muses presided, or the whole circle of arts and sciences. The importance attached by the Greeks to music in its more special sense arose from the circumstance of eloquence and poetry being both governed with them by musical principles.

Et Epaminondas . . . . Themistoclesque. An anacoluthon. Instead of *et . . . . que*, we should have *et . . . . et.* (*Zumpt*, § 333.)—*Princeps.* "The first man." Cicero also, in the *de Orat.* (iii., 34, 139), designates Epaminondas as *haud scio an summum virum unum omnis Græciæ.* His musical science is mentioned also by Nepos (*Præf.*, 1; *Epam.*, 2, 1).—*Cecinisse.* "To have played." Compare *Ruhnken, ad Ter., Eun.*, 1, 2, 53.—*Aliquot ante annos.* "Some years before." A very indefinite mode of expression, for the time actually meant is a century or more. We have adopted with Kühner, on the authority of the best MSS., the more unusual form *annos*, in place of the common reading *annis.*—*Recusaret.* Ernesti and Wolf read *recusasset*, which is condemned by Kühner. The imperfect denotes that the opinion was formed of him at the very moment when he declined receiving the lyre, as Orelli correctly remarks.—*Indoctior.* "Somewhat uneducated."—*Discebant id.* The allusion is to music, and *id* is explained by the preceding *musici floruerunt.*—*Satis excultus doctrina.* "A fully accomplished man," *i. e.*, thoroughly educated.

§ 5.

Nihil mathematicis illustrius. Observe that *nihil* is often employed to indicate persons, especially when joined to a comparative. Thus, iii., 10, 22, *Peripatetici, quibus nihil est uberius, nihil eruditius, nihil gravius.—Metiendi ratiocinandique utilitate.* "By its utility in measuring and computing."—*Terminavimus.* In the sense of *determinavimus.*

CHAPTER III.

§ 5.

Eruditum. "Regularly trained." Equivalent, as Kühner remarks, to *arte et litteris institutum.—Aptum ad dicendum.* The reference is to a natural gift or talent for speaking.—*Galbam, Africanum, Lælium.* Servius Sulpicius Galba (consul B.C. 144) is frequently mentioned as an orator by Cicero, who ranks him above all his contemporaries, not excepting the younger Africanus, and his intimate friend C. Lælius Sapiens.—*Doctos.* "Theoretically educated," *i. e.*, instructed by Greek teachers of oratory.—*Ætate anteibat.* Cato was born B.C. 234, was consul 195, and censor 184. He died in 149. He is here called *studiosus*, because he applied himself in his old age to the study of the Greek language.—*Lepidum, Carbonem,* &c. M. Æmilius Lepidus Porcina (consul B.C. 137) was, according to Cicero, the greatest orator of the second *ætas oratorum*, as Galba was of the first. His pupil, C. Papirius Carbo (consul 120), and the two Gracchi, belong to the third period.—*Ita magnos, e. g.*, of the fourth *ætas oratorum*, namely, M. Antonius (consul B.C. 99) and L. Licinius Crassus (consul 95, censor 92); of the fifth, C. Aurelius Cotta and P. Sulpicius; of the sixth, Q. Hortensius (consul 69) and Cicero himself. As regards the Latinity of this clause, it may be remarked that we would rather have expected *ita magni . . . . exstiterunt oratores,* &c. But Cicero prefers a continuous construction.

Aut nihil. The particle *aut* has here the force of "or rather," from its single position in the sentence. Consult *Hand, ad Tursell.*, i., p. 538; *Kühner, L. G.*, § 137, 2.—*Nec ullum habuit lumen,* &c. "Nor has it had any light imparted to it in Latin literature," *i. e.*, nor has it been satisfactorily elucidated in any Latin work, for the benefit of Roman readers.—*Quæ.* "This." Referring to *philosophia.—Occupati.* Alluding to his professional and public avocations.

§ 6.

In quo. "In the prosecution of this task."—*Multi libri Latini.* "Many Latin works on the subject." He alludes to the writings of Amafanius, Rabirius, and other popular Epicureans. Compare iv., 3, 6, and 7; *Acad.*, i., 2, 5.—*Ab optimis quidem illis viris.* "By very excellent men certainly." As *quidem* readily attaches itself to a pronoun, the Latin writers often, as in the present instance, pleonastically add *ille.* (*Zumpt*, § 744; *Madvig*, § 489, *Obs.* 2, *b.*)—*Fieri autem potest*, &c. "Now it is very possible that one," &c.—*Et id, quod sentit*, &c. Observe the elegant employment here of *et* ("and yet"), where in ordinary phraseology we would have an adversative particle.—*Mandare quemquam.* The pronoun is here in some degree redundant on account of *hominis* which follows.—*Disponere.* "To methodize."—*Otio et litteris.* "Leisure and letters," *i. e.*, literary leisure.

Cum suis. "With men of similar views," *i. e.*, with their own followers. Compare *Ep. ad Att.*, xiv., 12, 2: "*Octavius, quem sui Cæsarem salutabant.*"—*Nec quisquam attingit.* "Nor does any one have aught to do with them." Literally, "touch them at all." Observe the force of the compound.—*Si aliquid oratoriæ laudis*, &c. "If we have by our efforts brought any portion of oratorical reputation (to our country)." A much better reading than *oratoriæ laudi.* The dative *patriæ* is understood. By *industria*, he means his labors in the study as well as practice of oratory.—*Illa manabant.* Observe that *illa* refers back to *aliquid*, in which last there is contained a plural idea, so that *illa* is equivalent, in fact, to *ea quæ in dicendi arte attulimus.*

CHAPTER IV.

§ 7.

Aristoteles. Aristotle of Stagira, the tutor of Alexander the Great, and afterward founder of the Peripatetic school.—*Scientia, copia.* "Erudition, eloquence." Aristotle's powers of eloquence were considerable, and of a kind adapted to produce conviction in his hearers, a gift which Antipater highly praises in a letter written after the philosopher's death. (*Plut.*, *Cat. Maj.*, p. 354; *Coriol.*, p. 234.) The common text has *scientiæ copia.* Had Cicero written thus, he would certainly have prefixed *et.*—*Isocratis.* An eminent Attic rhetorician, born B.C. 436.—*Dicere.* Depending on *docere*, as *jungere* does on

cœpit.—Prudentiam. "Philosophy." Compare *de Divin.*, ii., 1, 4; where Cicero, speaking of Aristotle and Theophrastus, says, "*cum philosophia dicendi etiam præcepta conjunxerint.*" — *Nec . . . . et.* "Neither on the one hand . . . . and yet on the other." (*Zumpt*, § 338.)—*Arte.* "Branch of knowledge."—*Copiose ornateque.* "With fullness and elegance," *i. e.*, in rich and eloquent detail.

In quam . . . . dedimus. All the MSS. have *operam* before *dedimus*, which Lambinus, as Kühner remarks, correctly expunges, since we nowhere meet with the phrase *operam dare in aliquid.* The *nos* would also be superfluous, or at least misplaced, if *operam* were retained.—*Scholas habere.* "To hold disputations." *Schola* is here equivalent to *disputatio quæ in schola fit.—Tuum post discessum.* Brutus received *Gallia Cisalpina* as his province from Cæsar, in B.C. 47, when the latter quitted it to take the command in the African war, against Scipio, Cato, and Juba.—*In Tusculano.* "At my Tusculan villa." Supply *rure* or *prædio.* Cicero had a favorite villa at Tusculum, in Latium, a town situate about ten miles southeast of Rome.—*In eo genere.* "In this way."—*Declamitabam caussas.* "I used to exercise myself with declaiming in imaginary causes." One of the most important exercises, on the part of the young Romans who were preparing for the bar, was the pleading of imaginary causes (*ficta quædam θέματα*).—*Senilis declamatio.* "The declamation of my old age." A beautiful thought. As the exercises in forensic eloquence were intended to fit the young Roman for a new and active life, so the disputations of philosophy are meant to prepare the old for another and higher state of being.—*Ponere.* "To propose some subject." The Greek τιθέναι, a standing expression. So *Læl.*, 5, 17: *ut iis ponatur de quo disputent.* We also find *proponere*, *e. g.*, v. 4, 10. — *Ad id.* "On this." More literally, "with reference to this."

§ 8.

Fiebat autem ita. "Now it was so arranged," *i. e.*, the mode of proceeding was as follows.—*Socratica ratio.* "Socratic method." Cicero here substitutes the Socratic for the Academic method, as he afterward (10, 12) confounds the Aristotelic views with the Stoic. — *Veri simillimum.* "Most probable." — *Quasi agatur res.* "As if the matter be actually under discussion."—*Nascetur.* "Will arise."

CHAPTER V.

§ 9.

A. This letter probably stands for *Auditor.* Compare § 7, *de quo quis audire vellet,* and § 8, *is qui audire vellet.* Some would make A stand for *adolescens,* comparing ii., 12, 28, *tu adolescens.* The letter M stands, according to some, for *Magister* ; according to others, for *Marcus, i. e.,* Cicero. The former is the more probable opinion. Both letters, however, are a subsequent addition, and never came from the pen of Cicero, since they are wanting in almost all the MSS.—*Est miserum igitur.* "It is a misfortune, then." *Miserum* has here a substantive force, like *bonum, malum,* and corresponds to the German *Unglück.*—*Nemo ergo non miser.* Supply *est.* In short sentences, where an inference or a general opinion is expressed, Cicero commonly leaves out the copula *esse.* So 25, 61 : *Absurdum id quidem.*—*Tibi constare.* "To be consistent with yourself." *Moriendum esset . . . . viverent.* The subjunctive is used because the statement is referred to the subject of *diceres* and *exciperes :* hence it falls under the head of the *oratio obliqua.*

§ 10.

Num . . . tum . . . fortasse etiam. Observe the transition from the negative to the affirmative form of question.—*Mento summam aquam,* &c. A trochaic tetrameter catalectic, scanned as follows :

Mēntō | sūmmam ă||quam āttīng|ēns sĭt||i ēnēc|ātūs || Tāntăl|ūs.

Enecatus. "Half dead." Nonius and some of the MSS. have *enectus siti Tantalus ;* others read *siti enectus Tantalus.* In both cases the metrical laws are violated. To remove this difficulty, Wolf conjectures *siti enecatus Tantalus,* which we have adopted with Kühner and Orelli. From what author or work Cicero cites this and the following verses is not known.—*Sisyphu' versat.* The concluding part of an hexameter. The next line is a complete hexameter. Observe the elision of the final *s* in *Sisyphus* before the initial consonant of the following word, and consult *Anthon's Latin Prosody,* p. 108.—*Neque proficit hilum.* "Nor makes any progress at all."—*L. Crassus . . . . M. Antonius.* Consult chap. iii., 5.—*Maxima corona.* "Before a vast encircling throng." By *corona* is here meant a crowd or ring of auditors. The allusion is to the world of the dead.

CHAPTER VI.

§–10.

Ista esse. "That those things which you have mentioned have any real existence." Observe the force of *iste*, the demonstrative pronoun of the second person, as it is commonly called. (*Zumpt*, § 127.)—*Male, Hercule, narras.* "Upon my word, I am sorry to hear you say so." The expression *male narras*, in the language of ordinary life and of comedy, is equivalent to *quæ dicis, non libenter audio.*

§ 11.

Quis enim non. "(I easily believe that) for who could not." Complete the sentence by inserting *Facile credo* before these words. *Enim* here, like *γάρ*, refers to something that precedes and is to be supplied.—*Quid negotii.* "What difficulty."—*Convincere.* "In refuting."—*Hæc portenta.* "These monstrous creations." Compare *de N. D.*, 1, 16, *portenta Magorum.*—*Philosophorum.* Placed, for the sake of emphasis, at the end of the sentence, as at 21, 48, *philosophorum;* 30, 72, *deorum.*—*Ne sunt quidem.* Observe that *ne . . . quidem*, here and elsewhere, signifies merely "also not," without any addition of emphasis on the second notion above the first. (*Madvig*, § 457.)—*Nusquam esse non possunt.* "They can not be nowhere," *i. e.*, they must exist somewhere.—*Igitur ne esse quidem.* In Cicero, *igitur* is sometimes placed at the beginning of a sentence, but only when it expresses a philosophical deduction. So iv., 18, 42.—*Quia nulli sunt.* "Because they do not exist." Observe the elegant employment of *nullus* for the adverbial "not at all." So 36, 87 and 88; 38, 91.

§ 12.

Jam mallem. "Now, I had rather." Observe the force of *jam* in introducing an unexpected conclusion.—*Ista.* Equivalent in effect to *ista et similia*, and referring not only to the clause *et tamen . . . . nulli sunt*, but to all other views of a similar nature. Compare 11, 22, "*apud istos.*"—*Quid tandem?* "Why, pray?"—*Eundem esse dicis.* "You affirm that this same one does exist."—*Verbi causa.* "For instance."—*M. Crassum.* M. Licinius Crassus, the triumvir, whose wealth was proverbial, fell in the Parthian war, B.C. 54.—*Illas fortunas.* "Those riches of his."—*Dimiserit.* The subjunctive here, and in *sit orbatus* and *careant*, immediately after,

indicates the reason or cause of what precedes. (*Zumpt*, § 564.)—*Tanta gloria sit orbatus.* By the battle of Pharsalus, after which he fled to Egypt, and was slain there B.C. 48. Cicero has immortalized him in the oration for the Manilian law.—*Revolveris.* "You return."—*Sint enim oportet.* "They ought to exist," *i. e.*, reason demands this. *Oportet* here is much more graphic than *necesse est* would have been.—*Quum fueris.* This remains unnoticed in the reply of the M. (which would be irrelevant, unless we supposed this), for which reason A. repeats the observation.

§ 13.

Non commemini. Kühner remarks, that in such verbs as *cogitare*, *comminisci*, *commeminisse*, &c., the preposition has the force of *secum*; as, *aliquid secum agitare*, &c.—*Me miserum.* Lambinus reads *me esse miserum*, but without any necessity, for verbs of thinking and declaring are accustomed to reject *esse* in such constructions, and leave it to be supplied by the mind.

CHAPTER VII.

§–13.

Ita jocaris, quasi. "You are disposed to be pleasant, just as if." —*Et non eos.* "And not rather those." Observe here the force of *et non*, and compare iii., 17, 37: (*virtus*) *si extrinsecus religata pendeat, et non oriatur a se.*—*Pugnantia te loqui.* "That you are uttering contradictions."—*Porta Capena.* "From the Capenian gate." Now the *Porta di S. Sebastiano.* It was on the southern side of Rome, the gate of the *Via Appia*, and is hence sometimes called by the ancients *Porta Appia.* The Romans were fond of erecting monuments by the sides of the most frequented highways.

Calatini. A. Atilius, called Calatinus from his family connection with Calatia in Campania, was consul in the years 258 and 254 B.C., and triumphed over the Carthaginians, as dictator, in 249. The *elogium* on his monument is quoted by Cicero, *Cat. M.*, 17, 61; and *de Fin.*, ii., 35, 116.—*Serviliorum.* The most celebrated were Cn. Servilius Cæpio, who was consul in 169 B.C., and Q. Servilius Cæpio, consul in 106.—*Metellorum.* The most renowned members of this distinguished plebeian family were L. Cæcilius Metellus, who, as consul, defeated Hasdrubal at Panormus in B.C. 251, Q. Cæcilius Metellus Macedonicus, consul 143, and another of the same name, consul 109.—*Quoniam me verbo premis.* "Since you press me with

a verbal difficulty." The more usual expression would be *urges*, but we have instead of it an adaptation of the military phrase *hostes premere.*

§ 14.

Pronunties. "You may assent."—*An tu dialecticis*, &c. "Have you not even been instructed in the very elements of dialectics?" —*In primis.* "Among the first subjects which dialectics teach."—*Omne pronuntiatum.* "Every assertion which is made." Cicero was going to add *verum est aut falsum*, but the parenthesis which intervenes interrupts the train of thought; and at its close, by a species of anacoluthon, he has *id ergo est pronuntiatum*, &c., which leaves the first *pronuntiatum* as a nominative absolute.—*Occurrit ut appellarem.* Observe that *occurrit* is here the *perfectum logicum.* For an account of the imperfect subjunctive, following a perfect indicative, consult the remarks of *Zumpt*, § 514.—*ἀξίωμα.* The term *ἀξίωμα* here answers strictly to the Latin *effatum.* Cicero, however, explains it by *pronuntiatum.* He afterward employed *enuntiatio* or *enuntiatum.*—*Extorsisti ut faterer.* "You have wrung from me the confession."—*Jam jamque.* "Every moment."

CHAPTER VIII.

§ 15.

Ecqui. Equivalent to *ecquo modo*, and much better than the ordinary reading *ecquid*, which has much less MS. authority in its favor. —*Quantum mali*, &c. "How great a load of evil you have removed from the condition of humanity."—*Mors etiam mortuis*, &c. We have adopted here, with Kühner, Bentley's excellent conjecture *mors* in place of the common reading *mori.*—*In vita nunc video calcem.* "In life now I see a goal." The common text connects *in vita* with the previous sentence, making the following sentence begin with *Nunc video calcem.* We have adopted Bentley's arrangement, which alone gives the true meaning.—*Calcem.* In the Roman circus, the goal was indicated by a line drawn anciently with lime (*calx*), and at a later period with chalk. Hence the phrases *ad calcem pervenire* (*Læl.*, 27, 101), and *ad carceres a calce revocari* (*Cat. M.*, 23, 83).

Epicharmi. Epicharmus was a native of the island of Cos, but was brought to Sicily in his childhood. He flourished B.C. 480 as a Pythagorean philosopher and comic poet.—*Ut Siculi.* "As being a Sicilian," *i. e.*, as was to be expected from a Sicilian. The *ut*

here gives the reason that makes the preceding assertion probable. The wit of the Sicilians is often mentioned by Cicero, *e. g.*, in *Verr.*, ii., 43, 95: "*nunquam tam male est Siculis, quin aliquid facete et commode dicant.*"—*Scis enim me Græce loqui*, &c. The meaning is, you know that when I speak Greek, I wish to keep the Greek idiom pure and unmixed; and so, again, of the Latin.—*Emori nolo*, &c. "I do not wish to die just now, but for me to be dead (at some time or other) I esteem a matter of no consequence." We have here a trochaic tetrameter catalectic, scanned as follows:

ēmŏ|rī nōl||ō sēd | me ēssĕ || mōrtŭ|ūm nĭhĭl || æstŭ|mō.

Sext. Emp. adv. Math., i., § 273, gives the Greek line of Epicharmus as follows: *ἀποθανεῖν ἢ τεθνάναι οὔ μοι διαφέρει.* It was undoubtedly, as Tischer remarks, in the first instance a tetrameter, which different commentators have endeavored to restore, each after his own fashion, from the passage before us.—*Jam agnosco Græcum.* "I now recollect the Greek," *i. e.*, the Greek words. Some, less correctly, refer *Græcum* to Epicharmus.—*Moriendum esse.* "The necessity of dying."

§ 16.

Istuc. "That which you desire." Observe the force of *iste.*—*Cui proximum tempus*, &c. "The time next to which is the period after death."—*Perveniendum esse ad id.* "The necessity of coming unto that state."—*Uberius.* "More explicitly."—*Spinosiora.* "Too perplexing arguments." Literally, "too thorny."—*Prius.* "In the sense of *potius*, like the English "sooner."—*Confitear . . . . assentiar.* The first is done perforce, when a man has nothing to urge against the arguments of his opponent: the latter is the result of conviction.—*Ut enim.* "For even though." Observe the concessive force of *ut.* (*Zumpt*, § 573.)—*Continentem orationem.* "A continuous discourse." Cicero now changes the Socratic method of dialogue for the Aristotelic, which is more convenient for himself and his Roman readers, being, with but few interruptions, in the form of a continuous lecture delivered by one speaker.

§ 17.

Non respondebis? This expresses astonishment at the assumed case of no answer being returned; *nonne respondebis*, on the contrary, would indicate a confident expectation of receiving an answer.—*Superbum id quidem est.* "That, indeed, would be a piece of haughtiness on my part." Observe here the employment of the present indicative to denote what we express by "would be." (*Zumpt*, § 520.)

CHAPTER IX.

§–17.

Quasi Pythius Apollo. "Like the Pythian Apollo," *i. e.*, with all the confident assurance of an oracle. Compare the Greek ὡς ἐκ τρίποδος, said of confident speakers.—*Ut homunculus, unus e multis.* "As a poor mortal, one of the common herd." We have placed a comma after *homunculus.* By *unus e multis* is here meant an ordinary, every-day sort of person, with no pretensions to superior sagacity. Compare *Brut.*, 79, 274 : "*non fuit orator unus e multis, potius inter multos prope singularis fuit.*"—*Probabilia conjectura sequens.* The new Academics, whom Cicero follows, held that only *probability*, not *certainty*, was attainable. Compare 17, 40 ; 25, 60 ; ii., 2, 5, &c. —*Certa dicent ii,* &c. The Stoics taught that the wise could not err. Their dogmas (δόγματα) were, therefore, delivered as indisputable axioms.

§ 18.

Tu, ut videtur. "Do as you please." For *tu agas ut tibi videtur.* —*Mors igitur,* &c. Moser correctly refers *igitur* here to the idea to be supplied by the mind, namely, *quia te ad audiendum paratum esse dicis.*—*Una exstingui.* For the author of this opinion, see § 18 and 19. To this school belong also Aristoxenus, Dicæarchus, and the Atomists. See § 20–22.—*Alii statim dissipari.* Supply *censent* both here and in the two following clauses. The doctrine of the Epicureans. Thus *Sext. Emp. adv. Math.*, ix., 72 : (αἱ ψυχαὶ) ἀπολυθεῖσαι τῶν σωμάτων καπνοῦ δίκην σκίδνανται.—*Diu permanere.* The doctrine of the Stoics. *Diog. Laert.*, vii., 156.—*Alii semper.* Supply *discedere.* Compare *Plat.*, *Phæd.*, p. 64, c. : Ἆρα μὴ ἄλλο τι (ἡγούμεθα) τὸν θάνατον εἶναι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγήν ;—*Cor ipsum.* A popular notion in Greece and Italy. So in Homer, κραδίη and κῆρ (also φρένες) ; and in the older Latin poets, *cor* in the sense of "soul," "understanding."—*Nasica ille prudens.* "Nasica the wise." P. Cornelius Scipio Nasica, son-in-law of the elder Africanus, consul in 162 and 155 B.C., and censor in 159, was distinguished for his knowledge of the pontifical and civil law, whence he received the surname of *Corculum,* this term being, according to Festus, equivalent to *solers et acutus.*—*Corculum.* Supply *dictus est.*— *Et egregie cordatus homo,* &c. "And hence, too, (the following line of Ennius)," &c. The line itself is an hexameter, the final *s* in

Ælius being elided before the initial consonant of the following word. It occurs in the Annals (x., 5, p. 186, *ed. Spangenb.*).—*Ælius Sextus.* S. Ælius Pætus, consul with T. Quinctius Flamininus, B.C. 198, was a jurist and a writer on jurisprudence.

§ 19.

Empedocles. A native of Agrigentum, flourished B.C. 460. We possess some important fragments of his didactic poem *περὶ φύσεως*, in three books. His words, *Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα*, are to be understood as expressing an opinion that the heart's blood was the seat of the soul. Critias, according to Aristotle (*de Anim.*, 1, 2), taught that the blood itself was the soul.—*Animi principatum tenere.* "To possess the ruling power of the soul," *i. e.*, to be the soul itself. This is expressed immediately after by *esse animum.* Observe that *principatum* answers here to the Greek *ἡγεμονικόν.*—*Alii in corde, alii in cerebro.* Among the advocates of the former of these opinions were the Stoics, Epicureans, and many medical men ; among those of the latter were Erasistratus, Herophilus, and the Pythagoreans.—*Animam.* For *dixerunt esse animam.* —*Ut fere nostri.* The best MSS. have *ut fere nostri declarant nomen.* Wolf reads *nomine*, and is followed by Kühner. We have adopted, however, with Tischer, the conjecture of Bentley.—*Declarat nomen.* "The term itself declares this," *i. e.*, shows this clearly. Compare iii., 27, 64 : "*res declarat.*"—*Nam . . . . dictus est.* The sense is as follows : *Anima* signifies "the breath ;" *animus*, "the intellectual powers." Both words have the same derivation ; consequently, the Romans believed the soul to be breath and air.—*Zenoni Stoico.* Zeno, of Citium in Cyprus, founder of the Stoic sect at Athens (about B.C. 300), named the soul *πνεῦμα ἔνθερμον.*

CHAPTER X.

§ 20.

Cor, sanguinem, cerebrum, &c. Some editors expunge *sanguinem*, which is only found in one MS., and think that it accords less with *vulgo* than the four other ideas. We have retained it, however, with Wolf and Orelli.—*Vulgo.* Supply *statuunt animum esse.* The opinions, says Cicero, respecting the soul of men, which we have just mentioned, are very general. Those which we are now abou to state belong only to individual philosophers. — *Ut.* "As for instance." — *Proxime.* "Nearest to our own times." — *Aristoxenus.*

Aristoxenus of Tarentum, a disciple of the Pythagoreans and of Aristotle, wrote three books (still extant) περὶ ἁρμονικῶν στοιχείων.—*Intentionem quandam.* "Was (the result of) a kind of tuning." A metaphor borrowed from the tightening up and tuning of the strings of an instrument. Compare *Plat.*, *Phædon.*, p. 92, A., B., ψυχὴν δὲ ἁρμονίαν τινὰ ἐκ τῶν κατὰ τὸ σῶμα ἐντεταμένων συγκεῖσθαι. With *intentionem quandam* supply *animum esse censebat.*—*Velut in cantu et fidibus.* The sentence must be completed by supplying *cieatur* from the infinitive *cieri*, which immediately follows.—*Quæ harmonia dicitur.* "What is called harmony."—*Motus.* "Movements."

Ab artificio suo. "From his art," *i. e.*, his profession of music. He learned music from his father, and it is only in his character as a scientific musician that he appears to have acquired and deserved a reputation for real excellence.—*Multo ante.* That is, more than half a century, for Plato died B.C. 347.—*A Platone.* By Plato, who refutes this notion in his Phædon. Compare the extract from Plato given above.

Xenocrates. A native of Chalcedon, born B.C. 397. He was a disciple of Plato, and leader of the Academics after the death of Speusippus, B.C. 339. He died B.C. 315.—*Animi figuram*, &c. "Denied that there was any figure, and, as it were, corporeity on the part of the soul."—*Numerum.* "That it was pure number." Compare the Greek ἀριθμὸν αὐτοκίνητον. (*Tennemann*, *Gesch. d. Phil.*, t. i., p. 131; t. iii., p. 11.)—*Pythagoræ.* Pythagoras, a native of Samos, founded a school of philosophy at Crotona in the reign of Tarquinius Superbus. According to Aristotle (*Metaph.*, 1, 5), he named the soul τοιονδὶ τῶν ἀριθμῶν πάθος.—*Esset.* The subjunctive in the *oratio obliqua*.

Triplicem finxit animum. "Imagined a three-fold soul." Namely, in the *Timæus*: 1. ὁ νοῦς, or τὸ λογικόν, τὸ ἡγεμονικόν, the reasoning faculty, *ratio*: 2. ὁ θυμός, or τὸ θυμικόν, the temper, *ira*: 3. ἡ ἐπιθυμία, or τὸ ἐπιθυμητικόν, the appetite, *cupiditas.*—*Duas partes.* Supply *reliquas.*—*Locis disclusit.* "He shut up apart in different places."

§ 21.

Dicæarchus. A native of Messana in Sicily, and a disciple of Aristotle. He wrote numerous works. Among his philosophical productions may be mentioned the Λεσβιακοί, in three books, in which he endeavored to prove that the soul was mortal, and the Κορινθιακοί (the work here referred to by Cicero), also in three books, and a sort of supplement to the former.—*Habitum.* "As having been held."—*Duobus.* Supply *reliquis.*—*Phthiotam.* "Of

Phthiotis." Phthiotis was a district in the southeast of Thessaly, to the north of the Maliac Gulf.—*Disserentem.* "Maintaining in the course of a discussion."—*Inane.* "An unmeaning one."—*Frustraque et animalia*, &c. "And that living creatures, and things possessing life, are called so (*i. e.*, are termed *animalia* and *animantes*) without any reason." When *animalia* and *animantes* are opposed as in the present case, the former is said of both men and beasts, the latter includes plants also.—*Animum vel animam.* "A spiritual soul or a physical one," separable from the body.—*Quippe quæ nulla sit.* "Since it has no separate existence of its own."—*Temperatione.* "By the organization."

§ 22.

Diligentia. "Careful research."—*Quattuor . . . . genera principiorum.* The so-called four elements, *στοιχεῖα*, first established by Empedocles.—*E qua sit mens.* This is *not* the doctrine of Aristotle. The fifth element, according to that philosopher, is the substance of which the heavenly bodies (*τὰ αἰθέρια*) are composed. In this and other passages, where Cicero speaks of the spirit as the fifth element (17, 41; 26, 65; *Acad.*, i., 7, 26; *de Fin.*, iv., 5, 12), he has been misled by the notions of the Stoics, that the heavenly bodies are spirits.—*Adhibet.* "He calls in."

ἐντελέχειαν. The true reading here is *ἐντελέχειαν*, not *ἐνδελέχειαν*, as many editors give it. The former is coined by Aristotle, to express the *actuality*, *actual being* of a thing, as opposed to simple capability or potentiality (*δύναμις*). Hence, when Aristotle calls the soul the *ἐντελέχεια* of the body, he means that by which it *actually is*, though it had a *δύναμις*, or capacity of existing before. Cicero confounds the *ἐντελέχεια* of Aristotle with the earlier *ἐνδελέχεια*, "continuance, constancy, or, to express it in Latin, *continuatio, perennitas*; and though he reads the former, which of course he must have known was employed by Aristotle, actually explains it, through a strange mistake, by the latter, for Aristotle (*de Anima*, i., 3) expressly denies motion to the soul. Consult *Donaldson, New Cratylus*, § 339, *seqq.*, p. 522, ed. 2, and *Näke, in Chœrilum*, p. 177.

CHAPTER XI.

§–22.

Fere. Equivalent here to *ut opinor* or *ni fallor.*—*Democritum.* Democritus, born at Abdera B.C. 460, fully carried out the atomic

theory of his master Leucippus.—*Magnum illum quidem virum.* Compare notes on 1, 4, 6.—*Lēvibus et rotundis.* "Smooth and round." *Λείοις καὶ σφαιροειδέσι.* Compare *Aristot.*, *de Anim.*, i., 2. —*Apud istos.* "With that class of men." Referring to Democritus and his numerous followers the atomists. Observe that *iste* is here employed contemptuously. (*Madvig*, § 486.)

§ 23.

Deus aliqui. So iv., 16, 35, and v., 21, 61. On the other hand, we find *aliquis dolor*, i., 34, 82, and *dolor aliquis*, ii., 20, 46. Strictly speaking, *aliqui* is the form of the adjective, *aliquis* of the substantive, as in *qui* and *quis.* (*Kühner*, *L. G.*, § 124, n. 2.)—*Dijudicare.* Supply *litem* or *rem*, and observe that *sententias* is employed for those who advocate these opposite opinions.—*Si posset.* Supply *fieri.*—*Confundere.* "To unite the two," *i. e.*, to decide between these conflicting opinions, and at the same time to follow out the topic of inquiry proposed, namely, that death is not an evil. Compare *de Fin.*, v., 23, 67 : *confusio virtutum.*—*Ut ista non disserantur.* "Without those points being discussed." Literally, "so that those points be not discussed."—*Si videtur.* Here, and at 32, 77, without (but often also with) *tibi*, which, on the other hand, is always omitted after *si placet* and *nisi molestum est.*—*Quæcunque sit.* The subjunctive in this passage is found in all the MSS. The editors justify it as standing in a clause dependent on a subjunctive.—*Mors aut malum non sit*, &c. The second *sit* in this clause is meant to be emphatic. Compare *Cat. M.*, 8, 26 : *videtis ut senectus*, &c

§ 24.

Dissolvetur. "It will be resolved."—*His sententiis omnibus.* "According to all these modes of thinking."—*Nihil est quod intersit.* "There is nothing that can affect."—*In cœlum quasi in domicilium suum*, &c. Compare *Cat. M.*, 23 : "*ex vita ita discedo tamquam ex hospitio, non tamquam e domo.*"—*Vero.* Affirmative, as in § 25 ; 23, 55 ; 32, 76, &c.—*Ejus eum librum*, &c. "That work of his which treats concerning the soul." *Esse* (not *agere*) is the usual expression in such titles as this. Cicero means the dialogue entitled *Φαίδων.*—*Nescio quo modo.* "I know not how it happens."—*Quum posui.* "When I have laid down." So *vestem ponere* (not *deponere*), § 47, 113 ; and *dolorem, vitia, arma ponere.*

§ 25.

Quid hoc? "How so?" It merely marks the transition to the

next question.—*Dasne.* "Do you grant?"—*Quoniam ne sint quidem.* The subjunctive is here employed, because the speaker merely echoes the sentiments of Cicero.—*Animis manentibus.* "If our souls continue to exist."

§ 26.

Si minus id obtinebis. "If you shall not establish this point." Compare *Ernesti* (*Clav.*, *s. v.*), "Philosophi (et oratores) *obtinent*, quod approbant aliis, quum vincunt esse verum."—*Docebis.* The future is frequently employed, through courtesy, for the imperative, when we hope that something will be done by another, which we are anxious may take place. (*Kühner*, *L. G.*, § 107, 9.)—*Sed carendum esse.* "But that we must (at some time or other) be deprived of it."—*Auctoribus.* "Authorities." — *Omni antiquitate.* "Of the whole range of antiquity."—*Quo propius aberat*, &c. "The less far it was distant from the rise and heavenly origin of things," *i. e.*, the nearer it was to them. Compare *de Leg.*, ii., 11, 27: "*quoniam antiquitas proxime accedit ad deos.*"

§ 27.

Cascos. "Casci," *i. e.*, ancients. According to Varro (*L. L.*, vii., 28), the term *cascus* was of Sabine origin, and equivalent to the Latin *vetus.* The passage of Ennius referred to by Cicero is given by the same writer as follows: "*Quam prisci casci populi tenuere Latini.*"—*Nec coluissent.* "Would neither have observed."—*Nec violatas tam inexpiabili*, &c. "Nor would they, by an express decree, have connected their violation with so inexpiable a religious offence," *i. e.*, nor would they have pronounced the violation of them a religious offence for which no expiations could atone. As regards the peculiar force of *religio* here, compare *Philipp.*, i., 6, 13: "*ut inexpiabiles religiones in rempublicam inducerentur.*"—*Nisi hæreret.* Observe the employment of *hæreret* here, where we would expect *hæsisset*, the writer thus identifying himself with those bygone days of which he is speaking.

Quæ in claris viris, &c. "Which (existence) in the case of illustrious men and women was wont to be a guide to the skies, while in that of the rest of our species it was fixed to earth, and yet, notwithstanding, continued to endure." We have given here the common reading, but the Latinity of the passage is harsh and involved. *Quæ* must be regarded as referring, not to *commutatio vitæ*, but to *vitæ* alone, and the meaning of the whole passage, according to Kühner, will be as follows: Death was believed by them to be merely

a change of existence. In the case of the good and great, a life spent in the practice of virtue was believed to be, after death, a guide and passport to the skies ; whereas, in the case of the wicked and corrupt, existence after dissolution was fixed to earth, the scene of past excesses and crimes, though not requiring to be subjected to a second dissolution, but merely continuing on for a lapse of ages. Compare *Somn. Scip.* (*de Rep.*, vi., 26). Various emendations have, of course, been proposed, the most simple one of which, according to Tischer, is as follows : *ceteros humi retineret, ut permanerent tamen* (*i. e.*, *ita tamen ut permanerent*). This reading would make *quæ* refer to *commutatio vitæ*, not, as above, to *vitæ* alone.

§ 28.

Ex hoc. "Hence," *i. e.*, in accordance with this same way of thinking.—*Romulus in cœlo*, &c. Servius (*ad Æn.*, vi., 764) quotes the passage more accurately, as follows :

> *Romulus in cœlo cum dis genetalibus ævom*
> *Degit.*

The adjective *genetalibus* is purposely omitted by Cicero.—*Famæ.* "To common report," *i. e.*, to the popular legend.—*Ad nos.* He alludes to the myth concerning the combat of Hercules and Cacus, and the origin of his worship at Rome. Compare *Liv.*, 1, 7 ; *Virg.*, *Æn.*, viii., 194 ; *Ov.*, *Fast.*, i., 543.—*Usque ad Oceanum.* By *oceanus* is meant the Atlantic. Hercules brought the oxen of Geryon from the island of Erythēa, near Gadeira (Gadir, Gades), beyond the two pillars (the promontories of Calpe and Abȳla) called by his name. At Gades he had a magnificent temple ; the Tyrian Hercules being the chief god of the Phœnicians.—*Tam præsens.* "So ready to aid." Cause for effect.—*Hinc Liber Semela natus*, &c. The meaning is, hence also Bacchus and the Tyndaridæ are regarded as divinities. —*Semela.* The correct Latin form. *Semele*, with the Greek termination, came into use among prose writers in the Augustan age.—*Eademque famæ celebritate.* "And with the same wide-spread fame." —*Tyndaridæ.* Castor and Pollux. — *Adjutores . . . . nuncii.* The Tyndaridæ were said to have been visible in the battle of Lake Regillus, B.C. 496, fighting on the side of the dictator A. Posthumius against the Tarquins, and in B.C. 186 to have announced to P. Vatinius, on the high road between Reate and Rome, the victory of Æmilius Paullus over Perseus on the very day of its occurrence. (*Cic.*, *N. D.*, ii., 2, 6 ; iii., 5, 11.) A victory gained by the Locrians over the Crotoniats, on the River Sagra, was also made known the same day at Olympia (*Justin*, xx., 5).

Ino, Cadmi filia, &c. "Is not Ino, the daughter of Cadmus, called Λευκοθέα by the Greeks, regarded as Matuta by our countrymen?" *i. e.*, does not Ino also enjoy divine honors, not only among the Greeks, but among us? For the legend respecting Ino, consult *Ov.*, *Met.*, iv., 416, *seqq.*, and compare *Hom.*, *Od.*, v., 333. Cicero, like other Roman writers, erroneously identifies her (here and *de N. D.*, iii., 19, 48) with the Roman *Matuta*, a surname of Juno, as being the protectress of orphan cousins, from the obsolete *matrua.*—*Ne plures persequar.* "Not to enumerate more instances."

CHAPTER XIII.

§ 29.

Si . . . eruere coner . . . reperientur. Consult *Kühner, L. G.*, § 154, 3.—*Majorum gentium dii.* "Gods of the first rank." The expression is borrowed from the *Patres majorum et minorum gentium* (the former admitted into the senate by Romulus, the latter by Tarquinius Priscus), and is the same as *Dii consentes* or *complices*, according to some authorities, though others make the *Dii consentes* to be a distinct class, namely, the twelve Etruscan divinities that formed the council of Jove. The names of the *dii maiorum gentium* are given by Ennius in the following distich:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi', Neptunus, Volcanus, Apollo.

A nobis. "From among us." They will be found to have been of mortal origin. This is the celebrated doctrine of Euhemerus.—*Quære, quorum demonstrantur*, &c. For *quære, qui fuerint ii, quorum demonstrantur*, &c. Thus Jupiter's tomb in Crete is mentioned by Callimachus (*H. in Jov.*, 9) and by Cicero (*de N. D.*, iii., 21, 53), and that of Æsculapius in Cynosūra and in Arcadia (*ib.*, 22, 57).—*Quæ traduntur in mysteriis.* The allusion is to the Eleusinian mysteries into which Cicero had been initiated, and which he often mentions with the highest praise. Consult, in particular, *de Leg.*, ii., 14, 36.—*Tum denique.* "Then at length." This form expresses the result of any action or event, whereas *tum demum*, "then first," indicates that something has occurred later than was expected. Compare *Ochsner, Ecl. Cic.*, p. 70, where examples are given.

Sed qui nondum, &c. "But inasmuch as the men of that day had not yet learned," &c. The reference is to the ancients. The subjunctive indicates the cause. (*Kühner, L. G.*, § 146, 3)—*Ea physica.*

"Those principles of philosophy." According to Kühner, the term *physica* is here employed in the general sense of *philosophia*, or what was afterward called *metaphysica*. — *Cœpta sunt*. A conjectural reading of Madvig's, instead of the *cœpissent* of the MSS., in which not only the use of the subjunctive is very remarkable, but the active, *cœpi*, with an infinitive, is also decidedly un-Ciceronian, the usual form being then *cœptus sum*.—*Tantum . . . . quantum*. "Only so much, as." Compare ii., 19, 44.—*Non tenebant*. "They were not acquainted with." More literally, "did not hold (as their own)." —*Visis quibusdam*. "By certain appearances."

§ 30.

Firmissimum. "As a very strong ground." The same argument occurs, *de Leg.*, i., 8, 24, and *N. D.*, i., 16, 43 ; 17, 44.—*Quod . . . . sit*. The subjunctive is here employed, because the account of others is cited.—*Immanis*. "Savage."—*Deorum opinio*. "Some notion respecting gods." The genitive is here objective. Compare *de N. D.*, i., 12, 29 : *Empedocles in deorum opinione turpissime labitur*.—*Multi . . . . putanda est* must be taken as a parenthesis. The anacoluthic apodosis to *ut pono*, &c., is *quis est igitur*, &c.—*Prava sentiunt*. "Entertain erroneous opinions."—*Vitioso more*. "By perverse habit." Compare Kühner : *Quia mos vel natura hominum vitiosa vel imperfecta est*. Observe, moreover, that *id enim*, at the beginning of the clause, is an abbreviated expression for *neque id mirandum ; id enim*. Compare 6, 11 : *Quis enim*. — *Consensus*. "Agreement." Tischer and others very properly regard the words *aut consensus* as a mere gloss to *collocutio hominum*, the term *consensus* being in direct opposition to the *consensio* in the next line.

Quis est igitur. Equivalent in effect to *ita nemo est qui*. In logical strictness, the sentence answering to *ut* should run thus : *ita animorum immortalitatem, eadem ratione, ex omnium gentium consensione probare possumus : nemo enim est, qui*, &c.—*Primum*. The corresponding member of the sentence does not occur until § 31, *maximum vero*, &c. — *Mæret*. Compare iv., 8, 18 : *Mæror est ægritudo flebilis*. Hence we have, a little farther on, the idea, which has already been expressed in *mæret*, enlarged upon in *lugubris lamentatio*, &c. On the other hand, *dolent* and *anguntur* refer to secret or mental anguish.—*Nulla ratione, nullaque doctrina*. "From no deduction of reason, from no previous instruction."

CHAPTER XIV.

§ 31.

Tacitam. "Though silent." Much stronger than *tacite* would have been.—*Maximæ.* The common text has *maxime*, which is un-Ciceronian here. —*Serit arbores*, &c. We have adopted here the reading and arrangement of Grotefend, which produces a good comic iambic trimeter, as follows:

Sĕrĭt ārb|ŏrēs ‖ quǣ sǣcl|ō prō‖sīnt ālt|ĕrī. ‖

Hermann, however, prefers regarding the line as a Cretic tetrameter, throwing back *serit* to the previous verse, and adopting the old form *prosient*, thus:

Serit
ārbŏrēs | quæ āltĕrī | sǣcŭlō | prōsĭēnt. |

Ut ait ille in Synephebis. "As the poet says in 'The Youthful Comrades,'" *i. e.*, as Statius says in his comedy entitled, &c. This was a Greek comedy of Menander's, which Statius had translated into Latin. Its Greek title was Συνέφηβοι, which Statius preserved in Latin characters, *Synephēbi.* Statius Cæcilius, originally a Gallic slave, was classed as a comic poet with Plautus and Terence. He died B.C. 168, one year after Ennius.

Quid spectans. "Having what in view," *i. e.*, with what view. Klotz compares the Greek τί ζητῶν.—*Baccam.* "Fruit." Compare *Cat. M.*, 2, 5: *in arborum baccis terræque frugibus.*—*Leges . . . . seret.* Kühner calls attention to the beauty of the metaphor. Compare *de Leg.*, i., 6, 20: *serendi etiam mores, nec scriptis omnia sancienda.*—*Propagatio.* "The spreading."—*Testamentorum diligentia.* "The care bestowed on wills," *i. e.*, in framing them. Objective genitive.—*Elogia.* "Monumental inscriptions." For an instance of one, consult *Cat. M.*, 17, 61.

§ 32.

Quin specimen naturæ, &c. "That the pattern (ideal) of each being must be taken from the best being of the species."—*Nisi eam sibi viam munivisset.* "Had he not prepared that pathway for himself."—*Vetera jam ista*, &c. "Those, (however), are now old examples, and hallowed by the religious feelings of all." This remark paves the way for the introduction of more recent instances.

CHAPTER XV.

§ –32.

Cogitasse. "To have had in view." We would expect *cogitasse* to be followed here by *iisdemne finibus terminatum iri*, and such a construction would have been required, if the verb *cogito* had here retained its proper force and meaning; but as it has in the present passage the sense merely of *spectare* or *consilium habere*, it may be followed by *ut*. Moser compares *Nep.*, x., 9, 2, *cogitans . . . . ut haberet.*

§ 33.

Offerret. The imperfect is the true reading here. Reiske conjectures *offeret*, the future, which occurs, however, in only one MS. —*Et vetera et externa.* "Instances (like those already mentioned) belonging at once to the past and to other lands." Hence *et . . . . et*, and not *aut . . . . aut.*

§ 34.

De principibus. "Of eminent statesmen." Compare 42, 101.—*Unde ergo illud?* "Whence, then, (if this be not so), that passage?" The substantive is often omitted by Latin writers in making quotations. Compare ii., 5, 13, *illud Accii.* Ennius is said to have composed the distich here quoted for an effigy of himself intended for his tomb.—*Panxit.* "Described in verse." The allusion is to the Metrical Annals of Ennius, to which we have already alluded. Consult notes on 2, 3. —*Mercedem.* "The meed." —*Affecerat gloria.* "He had rendered glorious."—*Nemo me lacrumis*, &c. "Let no one honor me with tears, nor celebrate with weeping my funeral obsequies."—*Vivus.* "Still living."—*Sed quid poetas.* Supply *profero* or *persequor*, a very common ellipsis in such transitions from one subject to another. Compare ii., 17, 41, *Sed quid hos?* — *Phidias.* On the shield of his famous chryselephantine statue of Minerva at Athens, this artist had represented, in *alto relievo*, the battle between Theseus and the Amazons, introducing his own figure in such a manner that it seemed to hold the whole shield together.—*Sui similem speciem.* In Cicero and most of the older writers, *similis* has a genitive when it relates to living beings, and a genitive and dative indifferently when it concerns inanimate objects. Livy and the poets of the Augustan age were the first who employed the dative

as well as the genitive in the former case. Consult *Madvig, ad Fin.*, v., 5, 12.

Inscribere. Supply *nomen suum.* The inscription in such a case would have been ΕΠΟΙΕΙ (or ΕΠΟΙΗΣΕ) ΦΕΙΔΙΑΣ.—*Philosophi.* Supply *faciunt.*—*Sua nomina inscribunt.* We find the same idea, *pro Arch.*, 11, 26: "*Ipsi illi philosophi, etiam in illis libellis, quos de contemnenda gloria scribunt, nomen suum inscribunt.*"

§ 35.

Quodsi. "If then."—*Arbitramur.* There can be no doubt that the present is here the true form, and we have accordingly given it with Moser, Nobbe, and Ernesti. The future *arbitrabimur* is adopted by Kühner, Tischer, and others, but appears to weaken the idea, especially if with Tischer we make it indicate the result of farther observation. —*Maxime.* "Most clearly." Placed, for the sake of emphasis, at the end. Compare *de Off.*, 1, 2, 4, *ab eo exordiri volui maxime, i. e.*, especially, most of all. —*Maxime posteritati serviat.* "Is most subserving the interests of posterity," *i. e.*, is striving most for the good of his fellow-creatures that are to come after him.

CHAPTER XVI.

§ 36.

Natura. "By the light of nature."—*Permanere.* "Continue to exist." — *Cujus ignoratio.* "A want of proper reasoning on this head." Compare the explanation of Kühner: "*quæ* (sc. *ratio*) *minus exculta.*"—*Formidines.* "Images of horror." Such as Cerberus, Cocȳtus, Acheron. Compare 5, 10.—*Consecuti sunt.* This indicates the causal connection between *opinio* and *errores.* The simple verb *sequi* would express only the succession in the order of time. Compare 32, 48, *consequens.*

§ 37.

Frequens consessus. "The crowded assembly." —*Mulierculæ.* "Weak women," *i. e.*, of weak and tender feelings. —*Moventur.* "Are powerfully wrought upon."—*Tam grande carmen.* "So solemn a strain as this." The passage that follows formed the opening of the Hecuba of Ennius, imitated from the Hecuba of Euripides. In the Greek play the speaker is the ghost of Polydorus, and so in the Latin imitation.—*Adsum atque advenio*, &c. The lines are trochaic tetrameter catalectic, and scanned as follows:

ădsum ăt|que ădven||ĭo Ăchĕr|ūntĕ || vīx vĭ|a ălta ăt||que ărdŭ|ă,
pĕr spēl|ūncās || săxīs | strūctās || ăspĕr|īs pēnd||ēntĭ|būs,
māxŭm|īs ŭbĭ || rĭgĭdă | cōnstăt || crāssă | cālīg||o īnfĕr|ūm.

Ubi rigida constat, &c. "Where the thick darkness of the lower world stands stiffened (to the touch)," *i. e.*, darkness palpable.—*Valuit.* Referring to ancient times, whereas *jam sublatus* indicates the state of thinking at the present day, among men of education.—*Cremata.* "Were reduced to ashes."—*Inde Homeri*, &c. "Hence the whole of the *νεκυία* of Homer." The term *νεκυία* properly means a (magical) rite by which ghosts were called up and questioned about the future. Hence it was the common name for the eleventh book of the Odyssey, where Ulysses holds converse with the shades of the departed.—*Ea* (*νεκυομαντεῖα* (or *νεκρομαντεῖα*)) : "Those conjurations," *i. e.*, those forms of conjuring spirits. Literally, "prophesyings of the dead."—*Quæ meus amicus*, &c. "Which my friend Appius was accustomed to carry on." The individual here meant is supposed to have been Appius Claudius Pulcher, brother of the P. Clodius who was killed by Milo. He was consul in B.C. 54, and Cicero's colleague in the augurship. — *Faciebat.* Bentley conjectures *consulebat* ; Davies, *adhibebat* ; Orelli, *quam meus*, &c., *νεκρομαντείαν faciebat.* But the meaning assigned above to *νεκυομαντεῖα*, namely, not of a place where the shades are evoked, but of the rites for evoking them, removes, as Kühner remarks, the whole difficulty.

Averni lacus. In Campania, near Cumæ and Puteoli. It was one of the fabled entrances to the lower world.—*Unde animæ*, &c. The author of these verses is unknown. They are trochaic tetrameter catalectic, and scanned as follows :

ūnde ănĭm|æ ēxcĭt||āntŭr | ōbscūr||a ŭmbra ăp|ĕrto ĕx || ōstĭ|ō
ălti Ăchĕr|ūntĭs || sānguĭnĕ | fālsō || mōrtŭ|ōrum īm||ăgĭn|ēs.

Excitantur. "Are evoked." — *Obscura umbra.* "Of dark and shadowy form." We have followed the interpretation of Klotz: "*in düsterer Schattengestalt.*" Kühner refers, in illustration of this, to Procopius (I., *Reg.*, p. 86) : *εἰώθεσαν ἐν ταῖς νεκυομαντείαις δαιμόνων ἀπάταις σκιοειδῆ βλέπειν φαντάσματα.* According to others, however, the words *obscura umbra* mean merely "amid thick gloom."—*Sanguine falso.* "Of unreal blood," *i. e.*, with blood which is not really blood. Some commentators read *salso sanguine*, and connect it with *excitantur*, in which case it would either signify that the victims offered up in these incantations were strewed with salt, or else *salso* must be taken as a mere epithet, of the use of which, incor-

rect as it is, we have instances in other writers. We have followed, moreover, the authority of Hermann (*Elem. Doctr. Metr.*, p. 87) in reading *sanguine falso*, and thus avoiding a dactyl, formed by an entire word, in the fourth place. The MSS. have *falso sanguine.*—*Mortuorum imagines.* Some commentators have objected to this reading, because the dead can only be called *imagines viventium.* But compare *Hom.*, *Il.*, xxiii., 72 : *εἴδωλα καμόντων*, and *Virg.*, *Æn.*, iv., 472 : " *Umbræ ibant tenues simulacraque luce carentum.*"

§ 38.

Etiam alios, &c. " That others also, during the lapse of so many ages, asserted the same thing," *i. e.*, that the soul was immortal. Supply *hoc dixisse*, from *dixit* in the next line.—*Pherecydes Syrius.* " Pherecydes of Syros." He was a native of the island of Syros (the modern *Syra*), one of the Cyclades, and flourished about B.C. 540. He is said to have been the first that employed prose in the explanation of philosophical questions. Some even go so far as to say that he was the oldest prose writer ; but this honor must be reserved for Cadmus of Miletus. — *Fuit enim meo regnante gentili.* " For he lived during the reign of him who was of the same *gens* with myself." He means Servius Tullius, whom he sportively calls his *gentilis*, *i. e.*, a member of the Tullian *gens*. Observe the employment of *fuit* here, and not *vixit*, which latter would mean that " he was still alive."—*Superbo.* Tarquinius Superbus.—*Magnam illam Græciam.* Pythagoras acted the part of both a moral and political reformer in Magna Græcia. Hence the employment of both *disciplinæ* and *auctoritate* in the text. — *Honore disciplinæ.* Some editions give *honore et disciplina*, by hendiadys.

CHAPTER XVII.

§ -38.

Antiquos. " The older Pythagoreans."—*Rationem illi*, &c. " They rarely gave a reason for their opinion, unless something was to be explained," &c. They generally contented themselves with the apophthegm *αὐτὸς* (*i. e.*, Pythagoras) *ἔφα*, from which a person's *ipse dixit* has passed into a proverb. — *Descriptionibus.* " Geometrical figures." So *de Fin.*, v., 19, 50 : *Archimedes dum in pulvere quædam describit attentius, ne patriam quidem captam esse sensit.*

I 2

§ 39.

Platonem. Supply *vero* or *autem,* as marking the difference between Plato and the Pythagoreans. They gave no reason for their opinion except so far as mathematical demonstration was concerned, whereas he not only entertained the same opinion with them as regarded the immortality of the soul, but also gave a reason for it.—*Ain' tu?* "Say you so?" We have given here, with Orelli, the elegant conjecture of Davies, instead of the common reading *an tu.*—*Cum istis.* "With those persons," *i. e.*, who deny the immortality of the soul. Observe the employment of *iste* to denote contempt.

§ 40.

Macte virtute! "Success attend you!" Compare *Kühner, L. G.*, § 115, n. 5.—*Non invitus erraverim.* Expresses Cicero's confidence in the judgment of Plato. Compare 21, 49, *ut enim,* &c.—*Num igitur dubitamus,* &c. "Do we doubt, then, of the following, even as we do of most matters?" The employment of *num* here implies that a negative answer is expected. So that the meaning of the whole passage, when paraphrased, will be as follows: We do not doubt, do we, that the earth is placed in the middle of the world, &c., or do we (after the manner of the Academics) make this, like so many other questions, a subject of doubt? Though, indeed, here there is certainly very little reason for such a course, for the astronomers bring convincing proofs, &c.—*Mathematici.* The reference is to mathematical astronomy.—*Terram in medio mundo sitam.* According to the erroneous views of the ancients.—*Ad universi cœli complexum.* "When compared with the embrace of the whole heavens," *i. e.*, when compared with the heavens, which embrace it on all sides. Observe the elegant employment of *ad* in stating a comparison, and consult *Kühner, ad loc.*—*Quasi puncti instar obtinere.* "Has the appearance, as it were, of a point."

Corporum. "Elements."—*Momenta.* "The different directions of motion." Compare Kern: "*die verschiedenen Richtungen der Bewegung.*"—*Nutu.* "Tendency."—*Ad pares angulos.* "Perpendicularly."—*Illæ superiores.* Earth and water.—*Hæ.* Fire and air. —*Rursum.* "On the other hand." The Greek *αὖ.*—*Ipsa natura.* "Their very nature." Referring to the particles of fire and air.

§ 41.

Quinta illa, &c. "That fifth unnamed (in former days) rather than not comprehended essence." Compare i., 10, 22. This is

also a mistake on the part of Cicero, for Aristotle did name the fifth element *Æther.*—*Ut se efferant.* "In order that they may bear themselves away."—*Ne . . . . jaceat.* "(A conclusion to which we must hold fast), lest," &c.—*In corde*, &c. Compare 9, 18 and 19.

CHAPTER XVIII.

§ 41.

Dicæarchum cum Aristoxeno. Compare 10, 20, 21, and 11, 24.—*Doctos homines.* For the plural with *Dic. cum Arist.*, consult *Zumpt*, § 375, and *Madvig*, § 215, *c.*—*Qui non sentiat.* "Because he does not perceive." Observe the employment of the subjunctive with the relative as denoting the cause.—*Ad hæc.* "To inquiries of this kind."—*Ex intervallis sonorum.* "From the regulated succession of sounds."—*Compositio.* "Combination."—*Membrorum situs.* "The position of the different members."—*Sicut est.* "As he really is." In confirmation of the previous supposition. *Ut est*, or *ut est certe*, is used in the same sense, *e. g.*, iv., 34, 72.—*Quam quisque norit*, &c. An Iambic trimeter, scanned as follows:

Quăm quĭs|quĕ nō||rĭt ărt|em ĭn hăc || se ĕxĕrc|ĕăt. ||

The same idea is expressed by Aristophanes (*Vesp.*, 1431):

Ἔρδοι τις ἣν ἕκαστος εἰδείη τέχνην.

§ 42.

Individuorum corporum, &c. "Fortuitous concourse of smooth and globular indivisible corpuscles," *i. e.*, atoms. Compare 11, 22.—*Concalefactam et spirabilem.* "Composed of portions of fire and air."—*Horum quattuor generum.* "Any one of these four kinds of principles." The partitive genitive.—*Inflammata animâ.* Πνεῦμα πυροειδές, according to the definition of the Stoics, from whom the ideas that follow are borrowed.—*Panætio.* Panætius of Rhodes, a Stoic philosopher, the friend and tutor of Lælius and the younger Scipio, and Cicero's chief authority for his *De Officiis.* He flourished about 140 B.C.—*Capessat.* "Have a direct tendency toward," *i. e.*, seek to reach.—*Nihil proni.* "Nothing of a downward tendency."—*Dissipantur.* The reference is to the materials or particles that compose the soul. Compare *Klotz, ad loc.* Kühner, on the other hand, makes it a mere change of number from *animus* to *animi.*—*Habitum suum.* "Their state."—*Ardentior.* "Hotter."—*Ardore animi concalescunt.* "Grow warm by the heat of the soul."

CHAPTER XIX.

§ 43.

Accedit. Equivalent here and elsewhere to *præterea fit*, and therefore followed by *ut.* — *Suique similis.* Consult notes on 15, 34.—*Omne hoc cœlum.* "All this atmosphere."—*Coguntur.* "Are congregated." More freely, "form themselves."—*Naturam.* "An element."—*Junctis ex anima tenui*, &c. "It takes its stand amid the fires produced from the blending of thin air, and the tempered heat of the sun," *i. e.*, amid the stars. Compare *de N. D.*, ii., 46, 118.—*Paribus examinatus ponderibus.* "Suspended in equilibrium." Because it floats in matter of the same specific weight.—*Iisdem rebus.* "By the same aliment." Compare *de N. D.*, *l. c.*: "*terræ, maris, aquarum vaporibus aluntur*," &c.

§ 44.

Corporis facibus. "By the incitements of our corporeal nature." There is a similar expression in *Orat. pro Mil.*, 35, 98: "*subjicere faces invidiæ alicujus.*"—*Æmulemur.* Compare iv., 8, 17. According to Kühner, Cicero here employs *æmulor* with the dative because the reference is not to an honorable emulation, but to one prompted by some *perturbatio animi.* Compare also *Kühn.*, *L. G.*, § 112, p. 199, ed. 2.—*Spectare et visere.* "To behold and observe closely." *Visere* has here its true intensive meaning. Compare *Leg. Man.*, 21, 61: "*non modo vidit, sed etiam omni studio visendam putavit.*"—*Totosque nos ponemus.* "And we will employ ourselves entirely." More literally, "will lay ourselves wholly out."—*Oræ ipsæ locorum illorum.* "The very regions themselves." *Ora locorum* is merely a pleonastic form of expression for *loca* or *regiones.*

§ 45.

Hæc pulchritudo. A sort of attraction for *harum* (*cœlestium*) *rerum pulchritudo*, as at iii., 34, 83, *hoc otium*, "leisure for this," and *pro Mil.*, 36, 108, *quæ oblivio*, for *cujus rei oblivio.*—*Patritam illam et avitam philosophiam.* "That philosophy on the part of fathers and forefathers," *i. e.*, those philosophical speculations of the men of earlier days. The philosophy here spoken of is the Ionic. We have given *patritam* for the common reading *patriam.* It rests on the authority of Nonius. In Greek it was probably πατρῷος καὶ παππῷος.—*Ut ait Theophrastus.* Theophrastus of Lesbos, a disciple of Plato and

Aristotle, celebrated as a peripatetic philosopher and naturalist.—*Philosophiam . . . . cupiditate incensam.* A bolder form of expression than if he had said *philosophiam . . . . quæ orta est cognitionis cupiditate.*—*Dispicere.* "To pierce through it." Referring to *caligo.*

CHAPTER XX.

§ 45.

Aliquid. Frequently a *vox prægnans*, as in the present instance, "something worth talking about," or "something considerable."—*Ostium Ponti.* "The mouth of the Euxine." The Thracian Bosporus is meant; and then by *eas angustias* are meant the Hellespont and the same Bosporus again. (*Moser, ad loc.*)—*Ea.* Supply *navis.*—*Delecti viri*, &c. From the Medea of Ennius, an imitation of the tragedy of Euripides, where it is said (v. 5), ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρος || Πελίᾳ μετῆλθον. The measure is Iambic trimeter, scanned as follows:

de||lēctī | vĭrī ||
Vēctī | pĕtē||bānt pĕll|em ĭnaūr||ātam ărĭ|ĕtīs. ||

Oceani freta. "Straits of Ocean." The Straits of Gibraltar, between the Pillars of Hercules.—*Europam Libyamque*, &c. An hexameter. Quoted also in the *de N. D.* (iii., 10, 24), and placed by Spangenberg in the second book of the *Annales* of Ennius.—*Contueri.* "To take in at one view."—*Circumscriptionem.* "Outline." —*Rursum.* "On the other hand." Compare 17, 40. — *Vacantes.* "Those that are devoid of."

§ 46.

Oculis. "With the mere eyes."—*Aperta . . . . viderunt.* In the dissection of the human body.—*Viæ perforatæ.* "Avenues opened through."—*Integris.* "Unimpaired."—*Animum et videre et audire.* "That it is the mind which both sees and hears." So Epicharmus: Νοῦς ὁρῇ καὶ νοῦς ἀκούει, τἆλλα κωφὰ καὶ τυφλά.—*Nisi id agat.* "Unless it be attending at the time to that same matter." Compare Kühner: "*Nisi animus ad rem attentus sit.*" So Terence, *Andr.*, i., 2, 15: *hoc agam*, i. e., *ad hoc attendam.*—*Comprehendimus.* "We embrace."—*Quinque nuntiis.* "By its five messengers." The senses. —*Natura.* "Its essence."

§ 47.

Nunc quidem. In this our present state. — *Callidissimo artificio.* "With the most cunning skill."—*Corporibus.* "Particles."—*Intersepta.* "Obstructed."—*Præter animum.* "But soul," *i. e.*, the pure spiritual essence freed from the fetters of the body.

CHAPTER XXI.

§ 47.

Diceremus. "We might expatiate." — *Quamvis copiose.* Taken here in its original sense, *tam copiose, quam vis*, and equivalent in effect to *vel copiosissime.* So iii., 30, 73, and iv., 26, 57. Compare also *In Verr.*, ii., 5, 5, 11, "*exspectate facinus quam vultis improbum.*" —*Quam multa*, &c. "(We might show) how many," &c.

§ 48.

Insolentiam. "The strange conduct," *i. e.*, strange inconsistency. —*Philosophorum.* He alludes to the Epicureans, whose doctrines (which were at that time exceedingly popular at Rome) Cicero takes every opportunity of condemning. The present digression is the result of this disposition.—*Qui naturæ cognitionem admirantur*, &c. "Who look with admiration upon the knowledge of nature, and with feelings of exultation render thanks to its discoverer and first true investigator," &c. The allusion is to Epicurus. Cicero here censures the Epicureans for their strange conduct in boasting of the advantages which a knowledge of nature had conferred on their sect by freeing them from superstitious terrors, and yet in having learned nothing else from nature save that there is total annihilation in death. (Consult *Kühner, ad loc.*)

Gravissimis dominis. The absence of the preposition *a* may be explained from the circumstance of these *domini* not being living creatures.—*Tam delirâ.* "So far gone in dotage."—*Vos.* You Epicureans. — *Videlicet.* "Evidently." Ironical. — *Acherusia templa.* "The regions of Acheron," *i. e.*, of the lower world. Reminiscences from the Andromache of Ennius. Observe that *templa* are here "open places," or, more freely, "regions" or "realms." So in Ennius, the heavens are called "*cærula cœli templa*," and in Plautus (*Mil.*, ii., 5, 3), the sea is termed "*templa Neptunia.*"—We have adopted in this extract the reading and arrangement of Davies, so as to make two lines, the first forming part of an Iambic trimeter, and the second a complete one, to be scanned as follows:

Ăchĕrū|sĭă tĕmp||la ālta Ōrc|ī .||. . | . . ||
Pāllĭdă | Lēthæ||ă nūb|ĭlă tĕn||ĕbrīs | lŏcă.

In eo . . . quod. "In this . . . that."—*Quam acuti*, &c. Ironical, and referring to the Epicureans.—*Sine doctrina.* "Without positive instruction on this head," *i. e.*, from their master Epicurus.

§ 49.

Præclarum autem, &c. "They have made, however, I know not what brilliant discovery, in having learned," &c. Irony again. Compare *Læl.*, 13, 47 : *O præclaram sapientiam.* Observe, moreover, that *autem* here follows immediately after *qui . . . . venerantur ut deum ;* the sentences from *liberatos* to *credituri fuerint* being, in fact, parenthetical.—*Quod ut ita sit.* "Suppose this to be so."—*Nec tamen mihi sane*, &c. "Still, however, unto me, I confess, no reason whatever presents itself why," &c.—*Pythagoræ et Platonis sententia.* Namely, that the soul is immortal.—*Ut enim Plato afferret.* "For even supposing that Plato should adduce."—*Homini.* The employment of *homo* for the pronoun *is*, with reference to some person who has been already mentioned, is by no means uncommon in Cicero, who also uses *vir*, but not *hic homo.*—*Frangeret.* "He would break me down," *i. e.*, would overpower me.—*Velle ceteris.* Supply *persuadere* from the following verb *persuasisse.*

CHAPTER XXII.

§ 50.

Contra. "Against these views of ours," *i. e.*, on the other side of the question.—*Animosque quasi capite damnatos*, &c. "And punish the souls of men with death as if condemned for some capital offence." A Roman citizen could not be executed (*morte multari*) until he had been *capite* (*-is*) *damnatus*, *i. e.*, deprived by judicial sentence of his freedom, as well as of his political and social rights, or, in other words, until he had been regularly condemned.—*Quasi vero intelligant.* Ironically connected with the foregoing. *Vero* is "indeed," "really."—*In homine vivo.* This is Bentley's admirable emendation for the common reading *in homine uno*, which is inadmissible here.—*Casurusne*, &c. An anacolūthon. Cicero had intended after *quasi vero intelligant*, &c., to add *ut . . . . casurus in conspectum videatur animus*, "so that the soul would appear likely to come into open view," &c., but he now converts the sentence into a direct

disjunctive question, retaining, however, the subjunctive: "whether the soul would appear likely," &c.

§ 51.

Sine corpore. Instead of a negative adjective, as in ii., 3, 7, *lectionem sine ulla delectatione.*—*Videbunt, quem,* &c. "They will then see what they make it to be in the body itself," *i. e.*, how little they know about the soul even when in the body.—*Occurrit.* "Occurs." —*Alienæ domui.* "In a strange abode." *Domui* is the original form of the dative of the fourth declension, from which the locative *domi* arose by abbreviation. So *Corinthi* for *Corinthoi*, Gr. Κορίνθῳ.—*Domum suam.* "Its native home."—*Nisi enim . . . . intelligere non possumus.* Equivalent merely to *si enim intelligere possumus.* The meaning of the passage is well given by Keil: "*Si quicquam est, quod, quum nunquam viderimus, tamen, quale sit, possimus intelligere, certe . . . . cogitatione complecti possumus.*"—*Dicæarchus et Aristoxenus.* Compare 10, 20 and 21; 11, 24; 18, 41.

§ 52.

Maximum. In the sense of *difficillimum.*—*Nimirum.* "Undoubtedly." This term is formed out of *ni* (sc. *ita esset*) and *mirum* (sc. *foret*). In the same manner, *sin minus, sin aliter,* or simply *sin*, are used without a verb to express an alternative.—*Hanc vim.* "This meaning," *i. e.*, this as its true force.—*Ut se quisque noscat.* Γνῶθι σεαυτόν was placed over the entrance of the temple at Delphi. The saying is ascribed to Chilon, the Lacedæmonian, one of the seven wise men of Greece.—*Credo.* The verb *credo* thus inserted (without *ut*) generally gives a more or less ironical coloring to the sentence. *Opinor* has the same effect.—*Corpora.* Compare *de Rep.*, vi., 24: "*Nec enim tu is es, quem forma ista declarat, sed mens cujusque is est quisque, non ea figura, quæ digito demonstrari potest.*"

Quum igitur, &c. Compare *Plat., Alc.*, 1, p. 131, A.: ψυχὴν ἄρα ἡμᾶς κελεύει γνωρίσαι ὁ ἐπιτάττων γνῶναι ἑαυτόν.—*Hunc igitur nosse nisi divinum esset,* &c. "Unless, therefore, to know this were something divine, that precept would not have been given by some acuter intellect than ordinary, so that it has been attributed to a god," *i. e.*, so as to have been attributed, &c. The MS. reading is *sic ut tributum a deo sit hoc se ipsum posse cognoscere,* which would not make sense in the present passage. What Cicero means may be easily ascertained by comparing the passage with v., 25, 70; *de Fin.*, v., 16, 44; and *de Leg.*, i., 22, 58.

§ 53.

Ratio. "Reasoning." Train of argument. Equivalent here to *ratiocinatio* or *argumentatio.* — *Phædro.* The Phædrus of Plato, p. 245, *ed. Steph.*—*De Republica.* Found in vi., 25 and 26 of that work, or in the *Somn. Scip.*, c. 8.

CHAPTER XXIII.

§ -53.

Motum affert. "Gives motion." — *Agitatur.* "Is moved." — *Quando.* "Whenever." For *quandocunque.*—*Numquam ne moveri quidem desinit.* Here the two negatives do not cancel one another. Compare 25, 60 : *non est certe nec cordis, nec sanguinis;* and 27, 66, *nihil ne aut humidum quidem aut flabile.* On *ne . . . quidem* here and § 54, see 6, 11.—*Principium movendi.* "The primary cause of motion."—Compare *Plat.*, *l. c.*, *τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως.*

§ 54.

Oritur. "Has a beginning."—*Occidit.* "Ceases."—*Exstinctum.* "When once put an end to."—*Vel concidat omne cœlum,* &c. "Or else the whole heavens must of necessity fall in ruins, and all nature come to a stand," *i. e.*, stand still. Compare *Plat.*, *l. c.*, p. 245, E. : *κινήσεως μὲν ἀρχὴ τὸ αὐτὸ αὑτὸ κινοῦν · τοῦτο δὲ οὔτ' ἀπόλλυσθαι οὔτε γίγνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στῆναι.* — *Nec nanciscatur.* "Nor be able to acquire."—*A primo.* "At first." Equivalent to *primitus.*—*Hanc naturam.* "This peculiar nature." Observe that *naturam* is here abstract, indicating natural disposition or quality, whereas a few lines before *omnis natura* was concrete, and referred to the whole creation.—*Animal.* "Animated," *i. e.*, possessed of an *anima*, or animating principle.—*Neque . . . est et . . . est.* The repetition of *est* serves to bring out more distinctly the opposite idea.

§ 55.

Plebeii omnes philosophi. "The whole rabble of philosophers." Cicero means the Epicureans, whom he calls in his *de Div.*, 1, 30, 62, "*minutos philosophos eosdemque plebeios.*"—*Familia.* "School." —*Tam eleganter.* "With so much nicety of language."—Compare *Ernesti, Clav. Cic.*, *s. v.* : "Elegans *dicitur is, qui* eligere *scit, qui accuratum et diligentem rerum delectum habet.*" So *Terent.*, *Eun.*, iii.,

5, 18: "*elegans formarum spectator.*" — *Ex quo efficitur æternitas.* "Hence results the consciousness of its eternity." — *Sum passus.* The other reading *sim passus* must be rejected, because, as Kühner remarks, a dubitative subjunctive perfect is inadmissible here; and also because the subjunctive perfect of passive and deponent verbs is never employed by Cicero in this sense.—*Isti sententiæ.* "That view of yours."

CHAPTER XXIV.

§ 56.

Quid? This introduces the next question, with which a fresh argument begins. — *Leviora.* "Less weighty." — *Divina quædam.* "Something divine." — *Nam sanguinem,* &c. "For I think I can say of the blood, the bile, &c., whence," &c. Observe here the attraction, as it is termed, by which that which ought to be strictly the subject of the dependent sentence is made the object of a previous verb. This usage is derived from the practice of ordinary life, and therefore frequently employed by comic writers, but more sparingly by Cicero and good prose authors. Compare *Ep. ad Fam.*, viii., 10, 3: *nosti Marcellum, quam tardus sit;* and *de Invent.*, ii., 57, 170: *vim rei, qualis et quanta sit, cognoscamus.* — *Animum ipsum.* "As regards the soul itself." Strictly speaking, there is here an anacoluthon, for *in animo ipso si nihil esset,* evidently occasioned by the construction of the preceding sentence, *Nam sanguinem,* &c. Compare ii., 16, 37, *Militiam vero,* &c.—*Nisi id, ut per eum viveremus.* That is, if the soul were merely the principle of vitality.—*Tam.* "As easily."—*Hominis vitam.* That is, the soul regarded merely as the vital principle, or life itself.—*Hæc enim.* For *has enim;* generalizing what has been said, "things of this sort."—*Nisi ut appeteret aut fugeret.* He means if desires and aversions were all that belonged to the soul.

§ 57.

Habet primum. The corresponding sentence is at 25, 61, *Quid? illa vis,* &c.—*Libro.* The term *liber* is employed to indicate any production, no matter how limited in extent. It here indicates a single dialogue. Compare *Bremi, ad Corn. Nep., Lys.*, iv., 2, p. 96.—*Quædam geometrica.* "Some questions in geometry." — *Dimensione.* "The measuring." — *Ut puer.* "As a boy would." — *Gradatim.* "One by one."—*Quo.* Supply *pervenisset.*—*Effici.* To be inferred."

—*Nisi recordari.* Compare *Plat.*, *Menex.*, p. 81; *Phædr.*, p. 249, G., and *Cic.*, *Cat. M.*, 21, 78. — *Quem locum.* "This point." Observe the rhetorical employment of *locus.*—*In eo sermone.* As related in the *Phædo*, p. 72, E. — *Bene interroganti respondentem declarare* "Shows plainly by his answers to one who interrogates him aptly." — *Cognoscere.* We have given this reading with Tregder, from some of the MSS. The common text has *recognoscere*, which, as the same critic remarks, is always equivalent to *recensere*, and of course can not stand here. — *Consignatas.* "Stamped." — *ἐννοίας.* This term belongs in strictness to the Stoics, rather than to Plato and his school. The former, it is true, admitted innate ideas, but considered them not as expressions of the *ἀνάμνησις*, but as the result of sensible impressions.

§ 58.

Quumque nihil esset. "And since (while the soul remained in the body) nothing (of that which we perceive by means of the senses) had any real existence," *i. e.*, as long as the soul remained in the body, it could acquire no real knowledge, all the information given by the senses being fleeting and visionary. The subjunctive *esset* is here employed, because Plato's opinion is given. Observe that *esse* here, and twice in the parenthesis, has the force of *vere esse*, analogous to the Platonic *ὄντως εἶναι*. — *Nihil enim ille*, &c. The Platonic argument here set forth by Cicero is as follows: That alone can be said really to exist which is always the same, and liable to no change. But the things that form the objects of our senses arise and perish, and undergo constant change. Therefore the objects of our senses have no real existence. On the other hand, our ideas or notions of things (*ἰδέαι*, *notiones rerum*) ever remain the same and experience no change; they, therefore, really exist. Hence, inasmuch as the soul can acquire no real knowledge through the mere medium of the senses and while imprisoned in the body, it brought its knowledge with it from a previous state of being; so that all knowledge here is mere remembrance. Compare *Kühner, ad loc.*

Quod semper tale sit, &c. An abbreviated form of expression for *quod semper tale sit, quale est; quod* (or *quam*) *ἰδέαν appellat ille.* Compare *Acad.*, i, 8, 30: "*Mentem volebat rerum esse judicem; solam censebat idoneam, cui crederetur; quia sola cerneret id, quod semper esset simplex et unius modi et tale quale esset. Hanc illi ἰδέαν appellabant, jam a Platone ita nominatam; nos recte speciem possumus dicere.*"— *Hæc . . . . agnoscere.* Observe that *hæc* and *cognita* are the *ἰδέαι*, as referring to things already known in a previous state. The verb

agnoscere, moreover, in this passage, is equivalent to *cognoscere*, but immediately afterward is used by Cicero in its ordinary acceptation. —*Neque.* "Nor yet." Equivalent here to *neque vero.*—*Agnoscit.* "It recognizes."

§ 59.

Memoriam. Cicero here, and in the remainder of the treatise, takes *memoria* in its ordinary sense, as signifying "memory."—*Simonides.* Simonides of Ceos, the famous lyric poet, who lived at Athens in the time of Hipparchus and the Persian war, is said to have been the inventor of mnemonics. — *Theodectes.* A native of Phaselis in Asia Minor, a disciple of Isocrates and Aristotle, was celebrated as an orator and tragic poet. Quintilian, speaking of his powers of memory, says (xi., 2, 51): "*quin semel auditos quamlibet multos versus protinus dicitur reddidisse Theodectes.*"—*Cineas.* A native of Thessaly, and the most eloquent man of his day. His memory was so powerful, that on the day after his arrival at Rome, he was able, it is said, to address all the senators and knights by name. (*Sen., Controv.* i., *prooem.*)—*Charmadas.* A philosopher of the New Academy, and disciple of Carneades. He flourished about 110 B.C. —*Metrodorus.* A native of Scepsis in Troas (also a disciple of Carneades), and often mentioned as a mnemotechnic philosopher. He flourished somewhat later than Charmadas, for which reason *nuper* is used with reference to Charmadas, and *modo* with reference to Metrodorus. He is called *Scepsius* to distinguish him from an Epicurean philosopher of the same name, who lived at Lampsacus, and is mentioned ii., 3, 8, and 6, 17.

Hortensius. The rival of Cicero in eloquence, and eight years his senior, was born B.C. 114, and died B.C. 50. Cicero says of him (*Brut.*, 88, 301): "*memoria tanta, quantam in nullo cognovisse me arbitror, ut, quæ secum commentatus esset, ea, sine scripto, verbis eisdem redderet, quibus cogitavisset. Hoc adjumento ille tanto sic utebatur, ut sua et commentata et scripta, et, nullo referente, omnia adversariorum dicta meminisset.*" Seneca also relates of him that he was able to come out of a sales-room and repeat the entire auction list. (*Sen., l. c.*)—*In aliquo majore studio et arte.* "In any more important pursuit and branch of knowledge than ordinary."

CHAPTER XXV.

§ 60.

Illa vis. By these words the *animus* in general is meant, although Cicero afterward returns to the consideration of the *memoria.*—*Anima sit ignisve.* Not a disjunctive question, but equivalent, in fact, to *sive anima sive ignis sit animus.*—*Istos.* Supply *pudet.* The allusion is to those who profess to explain the nature of the soul.—*Illud.* Connected somewhat pleonastically with *jurarem.* Construe *illud jurarem, eum esse divinum.*—*Affirmare.* "To speak with certainty," which Cicero, according to the principles of the New Academy, was unable to do. Compare 9, 17, and 17, 40.—*Sit.* The subjunctive with *sive . . . sive*, because it is the dependent clause of an *oratio obliqua*, in which the subjunctives *possem* and *jurarem* occur; only one would have expected here, as Kühner remarks, the imperfect subjunctive *esset.*

§ 61.

Capacitatem aliquam. "Some power of holding." — *Imprimi.* "Receives impressions." Literally, "is imprinted upon."—*Magnitudo*, scil. *memoriæ, quasi tabulæ cereæ . . . . quæ possit effingere*, for *efficta continere.*—*Quæ investigat . . . quæ . . . dicitur.* Two relative sentences referring to the same word are not very uncommon in Cicero. Compare 43, 102; ii., 3, 7, and 13, 20. So also *Cat. M.*, 17, 59: *in eo libro, qui est de tuenda re familiari, qui Œconomicus inscribitur.*

§ 62.

Aut qui primus. Supply after *aut* as follows, *ejusne animus tibi ita concretus videtur?*—*Summæ sapientiæ.* "To belong to the highest wisdom," *i. e.*, to be a work of the highest wisdom.—*Imposuit nomina.* We find nevertheless among the ancients a belief that the names of things originated not θέσει, as Pythagoras taught, but φύσει. So Plato in the Cratylus, and also the Stoics.—*Aut qui dissipatos*, &c. "Or that of him who," &c. For *aut animus ejus qui.*—*Ad societatem vitæ.* "To social existence." — *Paucis litterarum notis.* "By a few alphabetic characters." Alluding to the invention of an alphabet. — *Prægressiones, institionesque.* "Their progressive motions and their stoppings." The term *institio* here refers to the apparent suspension at times of motion in the planets,

their appearing to be stationary. In explanation of the (apparently) fixed position of the planets at certain periods (of which Cicero also speaks, *de N. D.*, ii., 20, *seqq.*), commentators refer to the so-called *solstitium brumale* (*hibernum*) and *æstivum.* — *Omnes magni.* "These were all great men."—*Etiam superiores.* "Great also were the men of still earlier days." *Superiores* is equivalent here to "*qui prioribus temporibus vixerunt*," as Kühner correctly remarks.—*A necessariis artificiis*, &c. "We have gradually passed from necessary arts to those of a more refined character," *i. e.*, from the necessaries of life to its embellishments. By *elegantiora* (*artificia*) are meant music, philosophy, mathematics, &c.

Temperata. "Modulated." — *Suspeximus.* "We look up at," *i. e.*, we look with scientific eye.—*Non re, sed vocabulo errantia.* The meaning of Cicero (expressed more distinctly in *de N. D.*, ii., 20, 51) is this, that the expression *errantes stellæ*, πλανῆται, is not strictly applicable to them, on account of the regularity of their movements.—*Animus.* Orelli regards *animus* here as an interpolation. Tregder omits it entirely. It is found in all the MSS., but has an exceedingly awkward sound on account of its being immediately followed by *animum suum.* Klotz defends it on the ground of its being, as he maintains, equivalent here to *homo*, and he compares *Off.*, 1, 23, 80, *fortis vero animi*, &c., but there, as Kühner remarks, there is a considerable interval between the words *animi* and *animo.*

§ 63.

Archimedes. A native of Syracuse, born B.C. 287, and celebrated as a mathematician and machinist.—*In sphæram illigavit.* This sphere of Archimedes was a machine to represent the revolutions of the planets. It was turned by a winch. A more minute description of it is given in *de Rep.*, i., 14. Compare *de N. D.*, ii., 35.—*Ille, qui in Timæo*, &c. "That god of Plato's who built up the world in the Timæus," *i. e.*, the deity as described in Plato's dialogue, entitled Timæus, creating the world.—*Ut tarditate et celeritate*, &c. "Namely, that a single revolution should adjust movements most unlike (one another) in respect to slowness and celerity."

CHAPTER XXVI.

§ 64.

Ne hæc quidem, &c. "Not even these better known and more conspicuous exertions of the mind (which I am about to mention)," &c. He refers to poetry, eloquence, philosophic speculations, &c. —*Ut ego . . . . putem.* "So that I am to believe." He does not really believe it.—*Grave plenumque carmen.* "A powerful and full-toned strain." *Grave* refers to the contents, *plenum* to the full sound of the verse.—*Majore quadam vi.* "A kind of higher power," *i. e.*, than commonly falls to the lot of humanity.—*Sonantibus.* "Sonorous."—*Donum . . . . deorum.* Compare *Plat.*, *Tim.*, p. 533, D. : τῷ θνητῷ γένει δωρηθὲν ἐκ θεῶν.—*Cultum.* "Worship."—*Jus hominum*, &c. "Natural justice, which forms the basis of human society." Observe that *jus hominum* stands opposed here to *jus civile*.—*Eademque.* "This same, in fine." *Que*, in the sense of *denique* or *ut paucis complectar*, often serves for a final summing up, as it were, of what has gone before ; so 34, 82 ; 43, 104 ; 49, 118.—*Supera, infera*, &c. Observe the asyndeton, even where opposite things are contrasted, and compare *Beier, ad Off.*, i., 17, p. 134.

§ 65.

Ne in deo quidem. Most of the MSS. have *nec in deo ;* but *nec* in this sense was not used, according to Madvig, until the silver age of Latin literature. The omission of *quidem* was rendered easier by the word *quicquam* following it so immediately. Our reading is that of Kühner, Klotz, and Tregder.—*Juventate.* "With the goddess of youth." Hebe (Ἥβη), the daughter of Jupiter and Juno, was Ganymede's predecessor in the office of cup-bearer to the gods.—*Nec Homerum audio.* "Nor do I listen to Homer," *i. e.*, nor do I pay any attention to Homer's account. Compare *Hom.*, *Il.*, xx., 233, *seqq.*—*Ganymeden.* So iii., 4, 8, *Socraten* ; iv., 3, 5, *Diogenen.* Cicero employs both forms of the accusative in such Greek names, but more commonly *-em* than *-en.* — *Bibere ministraret.* A Græcism, employed for want of a supine to the verb *bibere.* So *Liv.*, xl., 47 : *ut bibere sibi juberet dari.*—*Laomedonti.* According to Homer, Ganymede was the son of Tros, and uncle of Laomedon. But other traditions assign him a different parentage.—*Humana.* "Human failings."—*Divina.* "Divine attributes."

Ergo animus est, &c. Kühner gives the common reading, *ergo*

animus, qui, ut ego dico, &c., making an anacoluthon. Compare *Euripides, Fragm.*, 118 : *θεὸς γάρ τις ἐν ἡμῖν.* In this he follows his master Anaxagoras, as Wolf remarks.—*Quinta quædam natura.* That Cicero is mistaken in this notion appears from 10, 22.—*Inducta primum.* This is also a mistake. The Pythagoreans had already admitted a fifth element, which Philolaus names *ἡ τῆς σφαίρας ὁλκάς*, and other writers *ἡ τοῦ παντὸς σφαῖρα.*—*Consolatione.* This is one of the lost treatises of Cicero, composed (B.C. 45) principally with a view to his own consolation after the death of his daughter Tullia.

CHAPTER XXVII.

§ 66.

Nihil ne . . . . quidem. Compare 25, 33.—*Flabile.* "Airy."—*Quæ sola divina sunt.* "Which are divine properties alone." *Sola* here does not belong to *quæ*, but to *divina*, and the clause is equivalent to *quæ solam divinam originem habent.*—*Usitatis.* Bentley and Davies conjecture *visitatis*, but without any necessity.—*Quicquid est illud, quod,* &c. "Whatever that is, which possesses perception, understanding, life, activity."—*Qui intelligitur a nobis.* "So far as he is comprehended by us," *i. e.*, so far as he can be made a subject of reflection for our minds.—*Soluta.* "Unshackled."

§ 67.

Ubi igitur, &c. "Where then (one will ask)," &c. The objection of some imaginary opponent, to which Cicero replies by a series of counter questions. Ernesti less correctly assigns it to the interlocutor A.—*Potesne?* Equivalent to *num potes*, as in *Cat. M.*, 16, 56 : *poteratne tantus animus non efficere jucundam senectutem?* On the other hand, in *etiamne*, i., 34, 84 ; *rectene*, iii., 17, 37 ; *satisne*, v., 21, 62, the *ne* is equivalent to *nonne.* Compare *Zumpt*, § 351, 352.—*Quæ habere vellem*, i. e., *si fieri posset*, for which reason *vellem* is used instead of *velim.*—*Quamquam id quoque.* Supply *fieri potest.*—*Motum.* "Susceptibility of every impression." Compare Orelli, "die Empfänglichkeit der Seele für jeden Eindruck."

CHAPTER XXVIII.

§ 68.

Ut, quum videmus, &c. The corresponding sentence is, *Sic mentem hominis*, &c.—*Maturitatem.* "The ripening." Wolf compares the German *Reife*, often used in the same way for *Zeitigung.* — *Temperationem.* "The organization." Compare 10, 21, and iv., 13, 30 : *corporis temperatio, quum ea congruunt inter se, e quibus constamus, sanitas dicitur.*—*Quasi fastorum notis*, &c. "Designating the days as if by calendar marks," *i. e.*, performing, as it were, the office of a calendar.—*Orbe.* The zodiac is meant. The Greek name is *ζωδιακός.* In *N. D.*, 11, 20, it is called *orbis signifer.*—*Quinque stellas.* Mercury, Venus, Mars, Jupiter, Saturn.—*In medio mundi loco.* Compare 17, 40.—*Duabus oris distantibus.* "In its two zones parted (by an intervening third one)," *i. e.*, in its two temperate zones, between which lies the torrid one. *Distantibus*, literally, "standing apart."—*Sub axe*, &c. "Beneath the pole, near the seven stars." By the seven stars (*septem triones*) are meant the constellation of the Greater Bear. The lines are taken from the Philoctetes of Accius. The measure is Iambic trimeter. In the second line, *Aquilonis* loses the final *s* before the succeeding consonant. — *Molitur.* "Heaps up."—*ἀντίχθονα*, *i. e.*, the country of the Antipodes (*ἀντίποδες*). Compare *de Rep.*, vi., 20, 21 : "*Australis ille cingulus, in quo qui insistunt, adversa nobis urgent vestigia.*"

§ 69.

Cœlum nitescere, &c. Probably from the Eumenides of Ennius, a similar passage occurring in the Eumenides of Æschylus, v. 907, of which the play of Ennius was an imitation. The measure is Iambic trimeter. — *Vites lætificæ*, &c. "The luxuriant vines to grow downy with the young foliage," literally, "with vine-leaves." The reference is to the downy appearance of the young leaf, and the putting forth of the first tender foliage.—*Frondescere . . . pubescere . . . incurvescere.* The old poets were fond of *ὁμοιοτέλευτα.* Compare 35, 85. — *Segetes largiri finges.* "The sown fields to lavish their harvests."—*Scatĕre.* We have here the old stem form of the infinitive, with short penult, instead of the later *scatēre.* The second foot in the line is an anapæst. — *Convestirier.* "To be arrayed on all sides."

Deorum. We have given this reading here with Moser, Tregder,

Klotz, and Kühner. Commentators, however, all agree that there is something wrong in the passage, for if *deorum* be admitted, we must use *contemplator* at the same time in its proper and its improper sense. Some of the MSS. have *ac deorum cultorem*, others *ac deorum eorum cultorem.* Bentley very acutely conjectures *ac terrarum cultorem.*

§ 70.

Si hæc nata sunt. "If these were brought into being," *i. e.*, were created.—*Ut Platoni videtur.* Compare *Acad.*, ii., 37, 118 : "*Plato ex materia in se omnia recipiente mundum esse factum censet a deo sempiternum.*"—*Tanti operis et muneris.* "Of so stupendous a work and place of exhibition." *Munus* properly signifies the games with which the ædiles were accustomed to entertain the people in return for their votes ; hence it also signifies a building employed for such a purpose. This latter idea is here elegantly applied to the world or universe, as a great show-place for exhibiting the works of an intelligent Creator.—*Sic mentem hominis.* "So as regards the mind of man." In strictness, *mentem hominis* is the object of the verb *agnoscito*, but as a parenthesis intervenes, the object is repeated in *vim divinam mentis.*

CHAPTER XXIX.

§ -70.

Afferre. Supply *rationem.* This verb, however, is often thus used.—*Sed alias, ubi sit animus.* After *alias* supply *dicemus.* The reading which we have given rests on good MS. authority, and has been adopted by Kühner, Orelli, and others. The common text has *sed alias : nunc ubi sit animus, certe quidem in te est.* The Bipont editors have *ubi ubi*, but this form occurs nowhere else in Cicero, and ought, moreover, to be followed by the indicative, not the subjunctive. (*Kühn., L. G.*, § 140.)—*Propria, puto, et sua.* "A peculiar one, in my opinion, and strictly its own." The two expressions *propria* and *sua* are by no means identical. Tacitus, for example, has *orationem propriam et suam*, Cicero only *suam*, because he has much in common with others. Compare 45, 109 : "*suis et propriis bonis laudis et gloriæ mortui non carent.*"—*Fac.* "Suppose it to be." Supply *esse.*

§ 71.

In animi autem cognitione. "As regards, however, our knowledge of the soul."—*Plumbei.* "Grossly ignorant," *i. e.*, obtuse, blunted in our perceptions. A metaphor borrowed from the idea of a leaden dagger or sword. Compare *de Fin.*, iv., 18, 48 : "*O plumbeum pugionem.*"—*Nihil copulatum, nihil coagmentatum.* "Nothing joined, nothing cemented."—*Nec interire igitur.* Madvig, for *nec interire*, gives *ne interire quidem*; but we have preferred retaining the common reading with Orelli and Moser. — *Diremptus.* "A sundering." — *Junctione aliqua.* "By some bond of union." — *Patronum.* "An advocate," *i. e.*, a defender. He rejected the offer of Lysias, who had prepared a written defence for the philosopher to commit to memory and use on his trial as his own. Compare *de Orat.*, 1, 54, and *Val. Max.*, vi., 4, 2, *ext.* — *Liberam contumaciam.* "A manly freedom." So Quintilian, ii., 4 : *maxima est innocentiæ contumacia*; and Tacitus, *Hist.*, i., 3 : *contumax etiam adversus tormenta fides.* The word, however, is generally used in a bad sense. — *De hoc ipso.* "On this same subject," *i. e.*, the immortality of the soul.—*Quum facile posset educi*, &c. During the interval between his condemnation and death, some of his wealthy friends, and, in particular, Crito, had made all the necessary arrangements for the escape of Socrates from prison, but he refused to avail himself of them. Plato's dialogue entitled Crito turns on this point.

Mortiferum illud poculum. The cup containing the poison which Socrates was compelled to drink. What this poison was is a matter of doubt. It is called in such cases by the Greek writers κώνειον, and is supposed to have been the same as the modern hemlock (*conium maculatum*). Some modern medical authorities, however, maintain that the hemlock of the present day is not the plant which furnished the poison in question.

CHAPTER XXX.

§ 72.

Ita enim censebat, &c. The succeeding ideas are borrowed, and in some parts almost literally translated from Plato's Phædo. Com pare also *Cic.*, *de Rep.*, vi., 26. — *Animorum e corpore.* So 17, 40 : *animos quum e corpore excesserint.*—*Humanis vitiis.* "With human vices," *i. e.*, with the usual vices of our nature. Compare *Plat.*, *Phædo*, p. 84, B.—*Domesticis vitiis atque flagitiis.* "With vices and

acts of flagrant turpitude in private life." — *Fraudes.* Here "offences" in general, as in *de Div.*, i., 4, 7: "*neglectis rebus divinis impia fraude obligari.*"—*Minima contagio.* "The least polluting contact." — *Seseque.* We must supply *qui* from the previous *quibus*, thus, *quique sese.* Compare ii., 25, 61: "*quem et ipse sæpe vidi et id dicam,*" for *et de quo id dicam.* A license common in familiar conversation.

§ 73.

Ut cygni. Compare *Plat.*, *Phæd.*, p. 84, E., and 85 B.: *οἱ κύκνοι, ... τοῦ 'Απόλλωνος ὄντες, μάντικοί τέ εἰσι καὶ, προειδότες τὰ ἐν ᾅδου ἀγαθά, ᾄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ.*—*Apollini dicati.* 'Απόλλωνος θεράποντες in Plato. —*Sed quod ab eo*, &c. "But on this account because," &c.—*Qua providentes.* We would expect here *qua provident*, for *moriantur* strictly speaking, belongs to *cygni*; but Cicero indulges in an anacoluthon. So *Brut.*, 27, 105: "*hunc qui audierant, in quibus L. Gellius canorum oratorem fuisse dicebat,*" for *in quibus L. Gellius fuit, . . . dicebant.*—*Doctis.* By *docti* here, as Wyttenbach remarks, are meant philosophers, or, rather, the wise generally.

Qui quum . . . . intuerentur, &c. Cicero here, after commencing with one construction, passes off to another. Had there been no change, the sentence would have run on as follows: *qui acriter . . . . intuentur, ut adspectum omnino amitterent*, or *qui quum . . . . intuerentur, adspectum omnino amiserunt.* In translating, the better plan will be to proceed as if the text actually had *amiserunt* and not *ut amitterent.*—*Mentis acies.* "The eye of the mind."—*Se ipsa intuens.* We should have expected here *se ipsam intuens.* Compare *Zumpt*, § 696. —*Reverens.* The use of this for *timens* is rare. In Cicero, we find it only in this passage, and in *de Orat.*, ii., 28, 122: "*dicam, non reverens assentandi suspicionem.*"—*In rate.* Some editions have *ratis* instead of *in rate*, but the latter is more in accordance with Plato's *ἐπὶ σχεδίας.*—*Nostra oratio.* "Our way of speaking on the subject," *i. e.*, in relation to the immortality of the soul. Many editions give *ratio* here in place of *oratio*, as referring to human reason. This, however, is implied in *oratio*, which is also in accordance with the language of Plato: *δεῖ . . . . τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα, κ. τ. λ.*

§ 74.

Cato. M. Porcius Cato, a Stoic, and the great grandson of Cato the censor, destroyed himself at Utica, after the battle of Thapsus,

rather than submit to Cæsar. The last night of his life was spent in reading the Phædo of Plato. —*Injussu suo.* A doctrine of the Pythagoreans, Platonics, and Stoics.—*Dederit . . . . excesserit.* Observe here the double future perfect, and the idea of quickness more particularly expressed by the latter one. Compare *Zumpt*, § 511.—*Sæpe multis.* "On many occasions unto many." Equivalent, in fact, to *multis, alii alio tempore.*—*Næ ille.* In Cicero, and the other writers of the golden age of Latinity, the particle *næ* is always joined to a pronoun. (*Kühner, L. G.*, § 133, 2.)—*Illa vincla carceris.* "Those fetters of his (corporeal) prison-house." Observe the force of *illa*, which is well explained by Moser, "*illa quibus adstrictus in corpore tenetur.*" Bentley elegantly conjectures *corporis* for *carceris.* —*Commentatio mortis.* "A contemplation of death," *i. e.*, a preparation for death. Compare ii., 18, 42, and iii., 16, 34, and also *Plat.*, *Phæd.*, p. 67, D. : *τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν φιλοσόφων λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος.*

CHAPTER XXXI.

§ 75.

A voluptate, &c. We would expect here rather *a corpore, id est, a voluptate*, for the reference is to our corporeal natures. Cicero, however, often places thus some new point first in order, and then, by means of *id est*, connects with it another that has been previously mentioned. Compare *Madvig, ad Fin.*, i., 10, 33.—*Ecquidnam . . . . discere.* An emendation of Tregder's, favored by the traces of the MS. readings. The generally received reading *nec quidquam aliud est mori discere* is a conjecture of Bentley's.—*Mihi crede.* Always (with a few exceptions in his epistles) placed thus by Cicero, to avoid the pentameter termination *crede mihi.* (*Kühner, L. G.*, § 166, note 9.)—*Hoc et.* For *et hoc*, in order to render the *hoc* more prominent.—*Tum denique vivemus.* Compare *Cic.*, *de Rep.*, vi., 14 : "*Immo vero ii vivunt, qui ex corporum vinculis tamquam e carcere evolaverunt ; vestra vero, quæ dicitur vita, mors est ;*" and Euripides, *τίς οἶδεν, εἰ τὸ ζῆν μέν ἐστι κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν ;* (*Frag.*, *Polyid.*, 8.) —*Quam.* Referring to *vita.*—*Si liberet.* "If I felt so inclined."

§ 76.

In Consolatione. Compare 26, 65.—*Has res.* "This present state of things," *i. e.*, this world.—*Sive retractabis sive properabis.* "Whether you shall hang back or press forward."—*Tantum autem*

abest, &c. "So far, however, is death from being an evil, as lately appeared to you to be the case, that I am afraid there is nothing else which is undoubtedly so little of an evil for mankind, or, rather, nothing else which is a more palpable good." Observe here the force of *verear*. It is not at all intended to convey the idea of the speaker's being ill disposed toward the inference which he draws, but merely that he fears for the correctness of his opponent's views in regarding death as an evil. In a free version, therefore, we may render *verear*, "I think." The involved structure of the whole sentence has given rise to much discussion. The general idea is given briefly as follows by Kühner: "*tantum abest, ut mors malum sit, ut nihil aliud majus bonum sit quam mors, siquidem*," &c.—*Quid refert?* "What is the difference (both are glorious)? These words refer to *vel dii ipsi*, &c.—*Adsunt enim*, &c. Supply as follows: (*At non omnes eadem sentiunt*) *adsunt enim*, &c.—*Ita.* "In such a frame of mind."

§ 77.

Qui potest? "How can it (appear so)?" Supply *videri*. And so immediately after with *qui possit*.—*Quos equidem*, &c. With a tinge of irony, as at ii., 3, 7: "*quos* (*Epicureos*) *non contemno equidem, quippe quos nunquam legerim*."—*Acerrime autem*, &c. A change of construction, in order to avoid the repetition of *sed*. Otherwise we would have had *sed etiam aliorum philosophorum, ex quibus acerrime deliciæ*, &c.—*Dicæarchus*. Compare 10, 21; 11, 24; 22, 51.—*Mytilenis*. "At Mytilenæ," the chief city of the island of Lesbos.—*Efficere*. "To make out." This verb is construed sometimes with an accusative and infinitive, but more frequently with *ut*.—*Usuram nobis largiuntur*. "Grant us a liberal enjoyment of life," *i. e.*, a lengthened one. Compare 39, 93: "*usuram vitæ tamquam pecuniæ*."—*Tamquam cornicibus*. It was fabulously reported that the life of a crow extended to nine generations of men. Compare iii., 28, 69.

CHAPTER XXXII.

§ -77.

Mors . . . . in malis? Cicero does not at once adduce his proofs of this, but first applies himself (33–81, inclusively) to the refutation of some of those philosophers who denied the immortality of the soul.—*De immortalitate*. "From my belief in immortality." Observe the conciseness of the Latin expression, *immortalitate* for *immortalitatis opinione*.

§ 78.

In his est enim, &c. "(Much more easily will we do so in present matters) for in these," &c. We must here supply in mind as follows: *multo facilius mutabimus sententiam in his rebus*, and then take in *in his est enim*, &c.—*Quin amicos nostros*, &c. "Why we are not to dismiss (from the present discussion) our friends the Stoics?" Cicero does not mean *amicos nostros* ironically, since in many points he was strongly attached to the Stoic system.—*Istos vero.* Supply *dimittamus.* Observe that *vero* has here its true and proper force.—*Qui suscipiant.* "Since they undertake to prove." — *Consequens.* "Is a natural consequence."—*Id vero.* A conjectural emendation of Klotz, in place of the usual reading *idcirco*, which is altogether inadmissible if applied to *non dant*, and superfluous if we assign it to *consequens.* By this resumption of the previous *illud autem*, the abandonment of the original construction (*qui suscipiant*) is also rendered more natural.—*Ne intereat.* "It is not to perish." We would expect here *ut . . . . non intereat*, but *dare* has in this passage the meaning not only of conceding, but also, at the same time, of permitting.

§ 79.

Panætio. Compare 18, 42. He wrote against Plato's Phædo.—*Declaret.* "Plainly shows, as he maintains." The subjunctive expresses the sentiments of Panætius.—*Eorum similitudo*, sc. *cum iis qui procreent.*—*In ingeniis.* "In the character of their minds." *Ægrum.* "Affected by sickness."

CHAPTER XXXIII.

§ 80.

Versentur. "Have their seat."—*Quas is . . . . semotas a mente putat.* The allusion is to Plato. Compare 10, 20. — *Similitudo.* "The resemblance spoken of," *i. e.*, that of children to their parents. Cicero assails the proof on which the minor proposition in the syllogism of Panætius (§ 79) rests.—*Hominum.* "On the part of human beings."—*Magis exstat.* "Stands forth more conspicuously to the view."—*Et ipsi animi*, &c. Cicero's reasoning is as follows: the likeness in the case of men consists in their persons more than in their minds; and, if any resemblance be detected in their minds, this results not from similarity of mind, but from similarity of corporeal organization; so that if there be, for instance, any mental

resemblance between a son and a father, we can not conclude from this that the father not only gave a body to the son, but also generated within him a mind, for mental resemblance is merely the result of physical resemblance, and *multa e corpore exsistunt quæ acuant mentem, multa quæ obtundant.* (*Kühner, ad loc.*)

Aristoteles. Problem. 30, 1. Compare Seneca, *de Tranq.*, 15: "*Aristoteli nullum magnum ingenium sine mixtura dementiæ fuit.*"—*Quidem.* This particle joined with a proper name answers to our "for instance." — *Ut ego me tardiorem,* &c. "So that I shall not take at all ill my being somewhat dull," *i. e.*, I would rather be dull without being at the same time of a melancholy temperament, than talented with such a temperament as the natural consequence. The whole sentence is of course ironical. — *Ad habitum mentis.* "In forming mental character."—*Similitudo.* "This resemblance," *i. e.*, of mind, which has been produced by mere resemblance of corporeal organization.

§ 81.

Omitto similitudines. "I dwell no longer, however, on such resemblances." Bentley conjectures *dissimilitudines;* but the common reading, which we have retained, is well defended by Klotz. After proving that mental resemblances are produced only through similarity of corporeal influences, Cicero now states, as the result of his experience, the fact that, in some instances, this corporeal similarity exercises no influence over the mind.—*Vixit cum Africano.* This means, not merely that they were contemporaries, but that they were intimate friends. — *Africani fratris nepos.* The person here meant is Q. Fabius Maximus, son of Q. Fabius Maximus Allobrogicus (consul B.C. 121), grandson of Q. Fabius Maximus (consul B.C. 145), the brother of Scipio Africanus Minor. On account of his profligate conduct, he was placed under the care of guardians appointed by the government. (*Val. Max.*, iii., 5, 2.)

Facie vel patris. With *patris* supply *simillimus.* The *vel* would seem to give greater prominence to the contrast between *patris* and *omnium perditorum.*—*Deterrimus.* "An instance of the most striking degeneracy."—*P. Crassi.* P. Licinius Crassus Dives was consul B.C. 205, with the elder Africanus, and was distinguished as a warrior, statesman, jurist, and orator. He died B.C. 183. His grandson referred to in the text bore the same name.—*Primi hominis.* "The leading man in the state." Equivalent to *primarii* or *principis.*—*Facile.* With *pati,* "readily," "willingly," a signification which it also has when used with *audire.* Thus, *de Orat.*, ii., 56, 229: *facile homines audituri.*

CHAPTER XXXIV.

§ 82.

Video te alte spectare. "I see that you aim at something exalted." —*Spero fore . . . . vitæ.* This passage, which had always hitherto been assigned to the A., is rightly claimed for the M. by Manutius and Tregder. *Video nos*, &c., bears a concessive relation to *mali vero*, &c.—*Democritum insimulat.* "Charges Democritus with saying so."—*Ne . . . . quidem igitur.* Compare 29, 71.—*Nihil tertium.* "There is no third thing," *i. e.*, besides the body and the soul.—*Ut credam ita esse.* "Even though I may believe that it is so."—*Quam est id exiguum.* The pronoun *id* here refers to *animi discessus a corpore non sine dolore.*—*Et falsum esse arbitror*, &c. Observe that *et* is emphatic here, "and moreover." *Atque* is more frequently used in this sense. The second *et* occupies the place of a causal particle; and the *que* in *totumque* serves to sum up what has been said, "and in fine."—*Ad punctum temporis.* "In a moment of time."

§ 83.

Vide ne, &c. A more modest form of expression for *a malis dici verius potest.* — *A malis.* Supply *discessus.* — *Vere et jure possum.* Observe that here the indicative is employed instead of the usual subjunctive. The opposite irregularity (*possem id facere*) occurs at § 84.—*In eo libro.* In the Consolatio. Compare 26, 65.—*Hegesia.* Hegesias, of the Cyrenaic school (so called because it was founded by Aristippus of Cyrene), lived about 280 B.C., under Ptolemy Philadelphus. He was surnamed Πεισιθάνατος.

§ 84.

Callimachi. Callimachus of Cyrene flourished in Alexandrea as a poet, historian, and grammarian, about 250 B.C. His Hymns and Epigrams are still extant. The epigram to which Cicero alludes runs thus:

> Εἴπας Ἥλιε χαῖρε, Κλεόμβροτος Ὡμβρακιώτης
>   Ἥλατ' ἀφ' ὑψηλοῦ τείχεος εἰς ἀΐδην,
> Ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
>   Ἓν τὸ περὶ ψυχῆς γράμμ' ἀναλεξάμενος.

Platonis libro. The Phædo.—*Liber est* 'Αποκαρτερῶν. "There is a work (entitled) 'Αποκαρτερῶν," *i. e.*, the abstainer, or self-starver,

or the one who starved himself to death.—*Quod a vita*, &c. This gives the reason why Hegesias chose such a title for his work.—*Revocatur.* "Is sought to be recalled (from his resolution to die)." —*Etsi minus quam ille.* "Though to a less extent than he did," *i. e.*, though I would not go as far as he did, and make it a plea for suicide.—*Qui . . . . si.* "For if we." Observe here the attraction of the relative to the interposed clause; for *quos . . . privatos . . . mors . . . abstraxisset.* Compare *Zumpt*, § 804.—*Domesticis . . . ornamentisque.* Cicero's domestic happiness was destroyed by the death of his daughter Tullia, and his political prospects blasted through the supremacy of Cæsar.

CHAPTER XXXV.

§ 85.

Sit igitur aliquis. "Let some one, then, be imagined by us."—*Metellus.* Q. Cæcilius Metellus Macedonicus, who, after the overthrow of Andriscus, B.C. 148, made Macedonia a Roman province; was consul in 143, and lived to see the same office held by three of his sons, namely, Q. C. M. Balearicus, 123; L. C. M. Diadematus, 117; and M. C. M., 115. His fourth son, C. C. M. Caprarius, was also consul in 113, after his father's death.—*Honoratis quattuor filiis.* "With his four honored sons," *i. e.*, graced with high official honors.—*Septendecim justa*, &c. "Seventeen born of a lawful spouse," *i. e.*, children of Hecuba. Cicero here makes a slip of memory. Homer (*Il.*, xxiv., 495) gives nineteen as the number.—*In utroque.* "In the case of each," *i. e.*, over both.—*In aram.* The altar of Hercean Jove. Compare *Virg.*, *Æn.*, ii., 513; *Ov.*, *Ibis*, 284.—*Hostilis manus.* He was slain by Pyrrhus, or Neoptolemus, the son of Achilles.

Adstante ope barbarica, &c. From the Andromache of Ennius. The lines are anapæstic dimeters, one foot being omitted in the first:

— — *ādstānt*‖*e ŏpĕ bărb*|*ărĭcā*, ‖
Tēctīs | *cǣlā*‖*tīs, lăquĕ*|*ātīs.* ‖

Tectis cælatis, laqueatis. "With ceilings adorned with carving and hollowed work." The term *laqueatis* is borrowed from the Roman mode of building. The ceilings of the Roman houses seem originally to have been left uncovered, the beams which supported the roof or the upper story being visible. Afterward planks were placed across these beams at certain intervals, leaving hollow spaces,

called *lacunaria* or *laquearia*, which were frequently covered with gold and ivory, and sometimes with paintings. — *Nec tam flebiliter*, &c. From the same play as above. The metre is the same.

Hæc ŏmn|ĭă vīd||i īnflāmm|ārī, ||
Prĭămō | vī vīt||am ēvīt|ārī, ||
Jŏvĭs ăr|ām sāng||uĭnĕ tūrp|ārī. ||

Vitam evitari. "His life to be wrested." *Evitari*, as here employed, is an old verb, which had become obsolete in the classic age of Latin literature. It is derived from *vita*, and is equivalent to *vitam eripi*. The older poets were fond of such alliterations. Compare 44, 105, "*vidi videre*;" ii., 17, 39, "*paratam pestem ut participet parem*;" and iv., 36, 77, "*major mihi moles, majus miscendum malum*." For a similar instance of ὁμοιοτέλευτον in the three verses, compare 28, 69.—*Ista vi.* Referring to the violence by which his life had been taken.—*Talem eventum*, &c. "He would have missed altogether such an issue of affairs," *i. e.*, the capture and sack of Troy. The ordinary reading is *tamen eventum*, for which we have given Bentley's conjecture, *talem eventum*. — *Hoc autem tempore.* When Troy was taken. — *Sensum amisit malorum.* "He merely parted with the farther perception of misfortunes," *i. e.*, death merely put an end to farther sorrowing.

§ 86.

Pompeio . . . . melius est factum. Equivalent to *Pompeius convaluit*, "he got better."—*Coronati fuerunt.* "Were crowned (in consequence)," *i. e.*, crowned themselves, to testify their joy at his recovery.—*Nimirum.* "Of course." Spoken somewhat contemptuously. The inhabitants of the small cities were sure to imitate those of the large ones.—*Puteolani.* The people of Puteoli, a seaport town of Campania, a little to the east of Cumæ.—*Græculum.* "Truly Greek," *i. e.*, a regular Greek affair. Meant in a disparaging sense, as in *pro Flacc.*, 10, 23 : *motus quidam temerarius Græculæ concionis.* The liveliness of the Greek character was distasteful to the grave Romans. — *Fortunatum.* "A mark of good fortune," *i. e.*, showing that the individual thus honored had in their opinion been favored by fortune in his recovery.

Cum socero. That is, with Cæsar, whose daughter Julia married Pompey in B.C. 59. She had been dead since 54, or perhaps longer. — *Non liberi defleti*, sc. *a Pompeio*, who, after his defeat, must have expected nothing but misery and disgrace for his sons. The other reading, *deleti*, does not make sense ; for they outlived their

father (Sextus outlived Cicero also), and Cicero is speaking here of the misfortunes which Pompey had experienced in his lifetime, not of those which befell his sons after his death. — *Fortunæ omnes.* "All his private property." — *Hausit.* "Did he drain to the very dregs."

CHAPTER XXXVI.

§ 87.

Ergo etiam. Supply *concedatur.*—*An potest,* &c. Before this we must mentally supply *nos autem ita non dicimus.*—*Nomen ipsum carendi.* The epexegetical genitive, instead of the apposition, as at 45, 109: *suis bonis et laudis et gloriæ.* For the use of the gerund as a verbal substantive, compare 43, 102, "*de nihil sentiendo.*" — *Hæc vis.* "This *idea.*"—*Hæc.* "The following."—*Caret.* "One wants, for instance."—*Liberis, orbitas.* For *caret liberis, odiosa orbitas.*—*Valet.* "Applies," *i. e.*, holds good. — *Qui nulli sunt.* Compare 6, 11. — *Num . . . . dixerit.* An emendation of Davies. The common reading is *num, aut si cornibus caremus aut pennis, sit qui id dixerit?* i. e., *carere.* But *caremus* can not be used in the sense of *non habemus*, for Cicero in this very passage protests against its being thus employed.

§ 88.

Hoc premendum . . . est argumentum. "This argument must be pressed by us." *Argumentum premere* is "to press, push, urge an argument;" to take one's stand, as it were, upon it.—*Confirmato illo.* "That point being once established."—*Quin,* &c. Instead of the accusative with the infinitive, which *confirmato illo* requires, on account of the parenthesis (*de quo dubitare non possumus*) to which it is attached. We have an instance of the opposite construction at 17, 40, *terram obtinere*, for *quin* (after *num dubitamus*), on account of the parenthetical *persuadent.* — *Illud excutiendum est,* &c. "That other point must be carefully examined into, namely, that it be ascertained," &c. Compare the remarks of Kühner on the structure of this sentence.—*Inest velle.* "The wishing for a thing is implied." —*Tamquam in febri.* Compare *Ep. ad Fam.*, xvi., 15: *febri carere.* The verb *carere*, however, is often used *alia quadam notione verbi.* So iii., 13, 27, *miseria;* 18, 40, *malo;* 41, *dolore carere,* &c.—*Carere in morte non dicitur.* We can not predicate "being in want" of the dead, for they are exempt from all painful feelings.—*Dicitur illud,*

&c. "For this is said, namely, 'to want a good,' and this is an evil." After *dicitur* supply *enim*, and observe that *quod est malum* refers to the whole notion *bono carere.—Satis subtiliter.* "With any great degree of exactness."—*Sentientis est.* "Is the attribute of a sentient being."

CHAPTER XXXVII.

§ 89.

Quoties non modo, &c. The whole of this passage closely resembles *Cat. M.*, 20, 75. — *Si timeretur.* Compare 12, 27, *nisi hæreret.* So § 90, *doleret . . . . putaret.* — *L. Brutus.* L. Junius Brutus fell, B.C. 509, in battle against the Tarquins, who were supported by the Veientes.—*Decius.* P. Decius Mus, the father, sacrificed his life for the good of his country at Veseris, B.C. 340; his son at Sentinum, B.C. 295; and his grandson (of whom less frequent mention is made) at Asculum in B.C. 279.—*Scipiones*, &c. The brothers Cn. and P. Cornelius Scipio fell in B.C. 212; L. Æmilius Paullus, father of Macedonicus, as consul, and Cn. Servilius Geminus, as consularis, in 216; M. Claudius Marcellus, the conqueror of Syracuse, 208; L. Postumius Albinus, 215, in Gallia Cispadana; Tib. Sempronius Gracchus was killed by Flavius, commander of the Lucanians, in B.C. 213.—*Lităna.* "The Litanian forest." Supply *silva.* Observe the short penult, according to the analogy of other Celtic names. The *Litana silva* was a large forest on the Apennines, in Cisalpine Gaul, southeast of Mutina, in which the Romans were defeated by the Gauls, B.C. 215. The modern name is *Silva di Luge.* The common text has *Latini*, for which we have given Lindemann's admirable conjecture of *Litana*, based on *Liv.*, xxiii., 24, and afterward confirmed by *Latina* and *Latinia* in several MSS., from which *Lucania* has also been substituted in our text for *Lucani*, the common reading, for the sake of uniformity.

§ 90.

Si id esset carere. "If that were to be in want of it," *i. e.*, if to be without it meant to want it.—*Quamquam . . . . nimis sæpe.* Supply *a me dicitur.—Sed eo.* "But it is done by me on this account." —*Animi contractio.* "The shrinking of the soul."—*Toto animante.* "All that is animated," *i. e.*, all personal existence.—*Regem Agamemnonem.* Scil. *qui olim fuerit.—Nec pluris nunc facere*, &c. "And that Marcus Camillus now troubles himself no more about the pres-

ent civil war than," &c. The allusion is to Camillus, the deliverer of Rome from the Gauls, B.C. 390. — *Quam ego.* "Than I (who was not yet born)."—*Doleret . . . . putaret.* For *doluisset, putasset.* (*Zumpt*, § 525.) The idea sought to be carried out here is this, that even if our souls were mortal, yet the wise and good man would feel for the interests of posterity, and strive to promote them from a love of country and virtue alone.—*Urbem nostram.* Here, as elsewhere, in the best MSS. even of standard writers, we find *potiri* with an accusative of place. Compare *de Fato*, 7, 13 : "*Africanum Carthaginem potiturum*;" and *de Off.*, ii., 23, 81 : "*urbem est potitus.*"

CHAPTER XXXVIII.

§ 91.

Quo minus . . . . consulat. "From consulting for," *i. e.*, laboring for the interests of.—*Ut putet.* "So as to think." The common text has *et*, which wants, however, MS. authority, equal to that in favor of *ut.*—*Sensum.* "A perception."—*Mortalem esse animum judicantem.* Equivalent to *eum, qui judicet, mortalem esse animum.* When *licet* refers to a general person (which is indicated by a participle), we always have the accusative with the infinitive.—*Æterna moliri.* "To labor for all coming time." — *Etiam si . . . agas.* "Even though you may not have this in view." For a similar change of person, compare *de N. D.*, i., 30, 84 : "*Quam bellum erat, confiteri potius nescire quod nescires, quam ipsum sibi displicere!*"—*Alteri nulli sunt.* According to the acceptation of the opponents. *Alteri . . . . alteri* here signifies "the latter . . . . the former." This signification is just as common as the reversed order.

§ 92.

Quam qui leviorem faciunt. "They who seek to make this more tolerable." *Leviorem faciunt* is here equivalent in effect to *lenire volunt*, the verb *facio* being employed, as the grammarians term it, "*de conatu.*"—*Somni simillimam.* Compare Homer, *Il.*, xiv., 231, Ὕπνῳ . . . . κασιγνήτῳ Θανάτοιο.—*Quasi vero*, &c. The idea intended to be conveyed is this : Death is not rendered more tolerable by this representation ; for a man of sense will not sleep away his life, but will employ it in active labor.—*Sues.* The most stupid of animals are here opposed to intelligent man. Keil conjectures *sui* ("his own relations and friends"), as marking more of an antithesis to *ipse*, but we have retained the common reading with Kühner.—

Non modo ipse. "Not merely man himself." Observe that *ipse* has here somewhat of the force of *quisquam.* As regards *non modo,* which may be freely rendered "to say nothing of," compare *Zumpt,* § 724.—*Endymion vero,* &c. The train of thought is as follows: yet sleep is unquestionably an image of death, and, as we have no feeling in sleep, so also will there be none in death. — *Ut obdormivit.* "From the time that he fell asleep." Observe that *ut* is here equivalent to *postquam* or *ex quo.*—*Opinor.* Somewhat ironical. Compare note on *credo,* 22, 52.—*Quum Luna laboret.* "When the moon is in trouble," *i. e.*, is laboring under an eclipse. Compare *Virg.*, *Georg.*, ii., 478: "*lunæque labores.*" — *Eamque induis.* "And you enter into it."—*Et dubitas.* Observe that *et* is here emphatic, and has the force of "and yet."

CHAPTER XXXIX.

§ 93.

Quod tandem tempus? We must supply the preposition from the previous sentence. — *Nulla præstituta die.* "No day having been fixed beforehand (for returning it)."—*Inquit.* Scil. *aliquis* (*adversarius*).—*Hic autem.* "This other one, however," *i. e.*, an individual of maturer years, who had already entered upon active life.—*Callimachus.* Compare 34, 84.—*Multo sæpius lacrimasse,* &c. Plutarch appears to refer to the same passage of Callimachus in his *Cons. ad Apoll.*, p. 113, E.: μεῖον γὰρ ὄντως Τρωΐλος ἐδάκρυσεν ἢ Πρίαμος.—*Troilum.* Troilus, a son of Priam, was slain at an early age in single combat with Achilles. Compare *Virg.*, *Æn.*, i., 475: "*Infelix puer, atque impar congressus Achilli.*"—*Exacta ætate.* "At the close of the vigorous period of life."

§ 94.

Cur? Equivalent here in spirit to *non assentior,* for to this idea the causal sentence has reference; in which, moreover, *reor* is not ironical.—*Ut cetera auferat.* "Even supposing that it takes away every thing else."—*Omnino.* "At all," *i. e.*, in any point of view.—*Modo pueros,* &c. "Those who but recently were boys, but recently in the bloom of manhood." We have here only three distinct periods of life, *pueritia, adolescentia,* and *senectus;* the first extending to the beginning of the 16th year, the second embracing not merely opening manhood, but also manhood itself. Strictly speaking, those between 16 and 46 were called *juniores, juvenes,* or *adolescentes;*

those between 46 and 60, *seniores;* and those above 60, *senes.—A tergo insequens.* "Following close behind." The measure of this quotation, which is from an unknown poet, is trochaic tetrameter catalectic. *Pueros* must be syncopated in pronunciation, and made a dissyllable.

mŏdŏ pŭ'|rōs mŏd||o ădŏlēsc|ēntēs || īn cūrs|u ā tērg||o īnsĕq|ūens
nĕcŏpī|nāntēs || āssĕc|ūta ēst. ||

Pro rata parte. "For his proportionate part," *i. e.*, for his share. —*Hypanim.* The Hypanis, a river of European Sarmatia, now the *Bog*, falling into the Euxine to the west of the Borysthenes.—*Bestiolas quasdam.* "Certain little creatures." Aristotle (*Hist. An.*, v., 19) calls them ἐφήμερα; other writers, μονήμερα and ἡμερόβια.—*In eadem propemodum brevitate.* "Of nearly the same brief span of existence." Observe here the employment of *in* with the ablative in the sense of the genitive or ablative of quality. Compare iii., 18, 42, "*quæ sequuntur, in eadem sententia sunt;*" and *de Fin.*, ii., 14, 47, "*quartum (genus honestorum) et in eadem pulchritudine et aptum ex illis tribus.*"

CHAPTER XL.

§ 95.

Quod levius nomen. "What milder designation." Observe the play upon words in *levius . . . . levitati,* a habit in which Cicero frequently indulges. Thus we have in *Læl.*, 23, 87, "*Quis tam esset ferreus, qui eam vitam ferre posset?*" and in *Cat. M.*, 11, 38, "*sensim sine sensu ætas senescit.*"—*Que . . . et . . . ac.* The whole sentence is united to the preceding one by *que:* its parts are joined together by *et*, and their subordinate members by *ac*, so careful is Cicero in the use of synonymous particles.—*In omni virtute.* "In the practice of every virtue."—*Cogitationibus mollissimis.* "By thoughts the most enervating," *i. e.*, by a most enervating and spiritless habit of thinking.—*Ut . . . videamur.* "So as to appear in our own eyes." —*Chaldæorum.* The name of this Assyrian tribe was used at Rome as an appellative, "astrologers."

§ 96.

Pendemus animis. "We are in constant suspense." Compare iv., 16, 35.—*Theramĕnes.* A disciple of Socrates, and himself one of the so-called Thirty Tyrants, who were so irritated by the oppo-

sition which he made to the barbarities of his colleagues, especially of Critias, that they put him to death. Both Xenophon and Cicero express their admiration of the equanimity which he displayed in his last hour, but such a feeling appears sadly out of place when we examine the previous history of the man.—*Legimus.* The account is given in Xenophon's Hellenica, ii., 3.—*Venenum ut sitiens obduxisset.* "He had drunk off the poison at one draught, as if thirsting." Observe the force here of *obduxisset*, equivalent to *avide hausisset.* The poison was the juice of the *κώνειον*, already alluded to, 29, 71. —*Ut id resonaret.* In imitation of the game of the *Cottabus.* Compare the language of Xenophon (*l. c.*): *τὸ λειπόμενον ἔφασαν ἀποκοτταβίσαντα εἰπεῖν αὐτόν.*—*Propino hoc pulchro Critiæ.* "I drink this to the lovely Critias." Compare *Xen.*, *l. c.*: Κριτίᾳ τοῦτ' ἔστω τῷ καλῷ. The adjective *καλός* was in common use among the polished Athenians (in the sense of "lovely," "handsome," "noble") as a complimentary formula. — *Cui poculum tradituri sint.* The Greek custom in drinking healths was to drink first one's self, and then pass the cup to the person one pledged. Hence the force of the Greek *προπίνειν*, whence the Latin *propinare.* — *Conceptam.* "Received within."—*Præbiberat.* "He had pledged." In classic Latinity, an *ἅπαξ λεγόμενον* for *propinare* (*προπίνειν*). — *Brevi consecuta est.* In the following year, B.C. 403, Critias was slain by Thrasybulus.

§ 97.

Si . . . . judicaret. An incorrect conclusion, as Camerarius (cited by Kühner) remarks; for when a man thinks death an evil, he will then be most inclined to admire those who await its approach with equanimity.—*Atque in eundem scyphum.* "And unto the same cup." There is no need of making any zeugma here, as Tischer does, if we merely change the meaning of *in* ("into"), in the first clause, to "unto" in the second.—*Scelere.* "Iniquitous conduct."—*Plato.* In the *Apol. Socr.*, c. 32.

CHAPTER XLI.

§ -97.

Magna spes . . . . evenire. As this is equivalent in effect to *magna spe credo*, &c., we have hence the infinitive present *evenire* following. Compare the Greek *ἐλπίζειν.* (*Kühner, ad loc.*)—*Sive sensus exstinguitur.* The corresponding sentence is as far off as § 98, *sin vera sunt*, &c. We have a similar construction in *Acad.*, i., 2, 7:

"*Sive enim Zenonem sequare . . . . si vero Academiam persequamur.*" —*Sine visis somniorum.* "Without the visions of dreams."—*Perpetuitas omnis,* &c. "The whole unbroken succession of future time."

§ 98.

Tene . . . venire. "What! you go?" &c. Equivalent in effect to *nonne lætum est, te venire.* Compare ii., 9, 21 : *Heu, virginalem me ore ploratum edere?* where we must complete the sentence by supplying *nonne indignum est.* The common text has merely a mark of exclamation after *vixerint,* which is far less spirited.—*Qui se . . . haberi volunt.* The insertion of the accusative of the reflexive pronoun as the subject of the infinitive after verbs of desiring, &c., is truly Ciceronian.—*Triptolemum.* The popular Athenian notion that Triptolemus was a judge in the lower world was probably, as Stallbaum thinks, derived from the Eleusinian mysteries. Triptolemus was venerated not only as the inventor of agriculture, but also as a legislator (*θεσμοφόρος*) and upright ruler.—*Peregrinatio.* "Change of abode."—*Vero.* "And then." Not only affirming, but also heightening the preceding statement.

Palamēdem. Palamedes was the son of Nauplius, king of Eubœa. In consequence of the misrepresentations of his mortal enemy, Ulysses, he was suspected of treason, and stoned to death by the Greeks before the walls of Troy.—*Ajacem.* Ajax, the son of Telamon, was defeated by Ulysses in a contest for the arms of Achilles, and, in consequence of his disappointment, went mad, and afterward destroyed himself.—*Summi regis.* Agamemnon.—*Ulixi.* For this form of the genitive, see *Zumpt,* § 61.—*Sisyphi.* Sisyphus, king of Corinth, was punished in the infernal regions for having given information of the abduction of Ægina by Jupiter to her father Asopus. He was celebrated for his cunning. — *Prudentiam.* For *sapientiam.*—*Ob eam rem.* Because I made such inquiries, and held such converse, in the search after wisdom.—*Ne vos quidem . . . . timueritis.* Consult *Zumpt,* § 529, notes.

§ 99.

Negligentur. Davies conjectures *negliguntur,* because Plato has *ἀμελεῖται,* but he has not observed that Cicero adds *umquam.*—*Accusatus.* The accusers of Socrates were Anytus, Meletus, and Lycon.—*Ut vitam agatis.* "That you may continue to live."

CHAPTER XLII.

§ –99.

Hunc animum. "Such a spirit as this."—*Quod præter deos,* &c. "What he says, namely, that no one except the gods knows which of the two is better, this he himself knows very well."—*Suum illud.* "That principle of his."

§ 100.

Nos autem teneamus. "Let us, however, hold to this."—*Intelligamusque.* "And let us entertain the conviction."—*Finis esse nullus potest.* "There can be no end of misery." With *finis* we must mentally supply *miseriæ*, from *mors misera* in the previous clause.—*Ne nomen quidem.* According, however, to Plutarch (*Apophth. Lac.*, p. 209), his name was *Thectamenes.* — *Ephoris.* The five superior magistrates at Sparta.—*Hilari atque læto.* "Bright and joyous."—*Sine mutuatione,* &c. "Without borrowing or taking up money at interest." By *mutuatio* is here meant borrowing without any interest being charged; by *versura*, borrowing and paying interest. Strictly speaking, however, *versura* is when a debtor can not pay the principal and interest at the end of the year, and has to borrow money from a fresh creditor to pay off his old debt, a proceeding which amounts to little short of paying compound interest. — *Ut.* "So that."—*Qui . . . fuerit.* "Since he was."

§ 101.

Cato. In his *Origines.* So in the *Cat. M.*, 20, 75, Cicero makes him say, "*Recordor . . . legiones nostras, quod scripsi in Originibus, in eum sæpe locum profectas alacri animo et erecto, unde se nunquam redituras arbitrarentur.*" — *Lacedæmonii.* Leonidas and his three hundred Spartans. — *Simonides.* Herodotus gives us the original verses of this much admired epitaph (vii., 228):

Ὦ ξεῖν' ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

Dum. "While," "since," with the present; "so long as," with the imperfect. — *Pergite animo forti,* &c. This whole passage has given rise to much controversy. In the Greek writers who have made mention of the circumstance, the verb ἀριστοποιεῖσθαι or ἀριστ-

ἂν occurs. Hence, as the sentiment appears to have been uttered at breakfast-time, the following emendation has been proposed: *Prandete, O fortes Lacedæmonii.* The expression, however, *apud inferos cœnare* would be in itself, as Tischer remarks, sufficiently intelligible without the antithesis of *prandere*, which would here seem too abrupt, and be calculated to produce a comic rather than a serious effect. On the other hand, it can not be denied, he adds, that the string of sentences from the verses to *e quibus*, especially the remark *Fuit . . . . vigebant*, would seem to be of a trivial and inappropriate character; and moreover *e quibus* obviously has special reference to those who fought at Thermopylæ, not to *hæc gens* in general. Bentley, Wolf, and others therefore regard the words from *Quid ille dux* to *vigebant* inclusive as a mere gloss, and bracket them accordingly. To this opinion, also, Kühner inclines.

Unus. Herodotus (vii., 286) calls him *Dienekes*, but Plutarch (*Apophth. Lac.*, p. 225) makes him to have been Leonidas himself. Herodotus, moreover, speaks of the one to whom Dienekes made the reply in question, not as being a Persian foeman, but simply as "a Trachinian."—*Perses hostis.* Compare *de Rep.*, 1, 27, "*Cyrus ille Perses.*"

§ 102.

Morte occumbere. Both the ablative and accusative are classical Latin; but *morti occumbere* is used only by the poets.

CHAPTER XLIII.

§ –102.

Esto. "Granted." A concessive form for *sit ita sane*, and analogous to the Greek εἶεν. The idea intended to be conveyed is this: The examples adduced by you are taken from a people inured to hardihood by a stern system of discipline: I allow this, but I will now give you one in the case of a Cyrenaic and a voluptuary.—*Cyrenæum Theodorum.* Theodōrus of Cyrēne, surnamed ἄθεος (about 280 B.C.), belonged to the Cyrenaic school, founded by Aristippus, whose grand maxim was "to enjoy the moment." Observe that the position of *Cyrenæum* here, before the proper name, renders the appellation more emphatic.—*Lysimachus.* King of Thrace.—*Istis . . . ista.* Both denoting contempt. —*Purpuratis.* "Courtiers." Klotz compares *Cic., Cat.*, iv., 6, 12.—*Humine an sublime.* A paronomasia. So in Greek, ὑπὲρ γῆς ἢ ὑπὸ γῆς.—*Putrescat.* We have

retained this form as according with the σήπεται of Plutarch (vol vii., p. 944, *ed. Reiske*). Orelli, Kühner, and others read *putescat*.

Cujus hoc dicto admoneor, &c. A digression respecting the erroneous, and, to a certain extent, superstitious notions which men entertained of the importance of burying the dead. Observe that *admoneor ut dicendum existimem* is a Ciceronian pleonasm for *admoneor dicendum esse* or *admoneor ut dicam.*—*Rem non difficilem.* An apposition to the preceding sentence.—*De nihil sentiendo.* "Respecting the absence of sensation (in death)." Compare 36, 87, *nomen carendi.*—*In eo libro.* Plato's Phædo.—*In quo moritur.* "In which his death is described."

§ 103.

Multam vero. Observe that *vero* has here the force of *sane* or *profecto.*—*Assequi.* "To overtake." Both *assequi* and *consequi* imply the previous desire or wish of accomplishing something; but *nancisci* merely denotes "to light on accidentally."—*Mihi crede.* Compare 31, 75.—*Me consequetur.* "Will catch me."—*Qui et amico permiserit.* "Since he both permitted his friend (to do as he pleased)."—*De hoc toto genere nihil laborare.* "Cared nothing about any thing of this kind."

§ 104.

Durior Diogenes. "Diogenes, a man of more rugged character." Diogenes of Sinōpe, the famous Cynic philosopher, in the time of Alexander the Great.—*Et.* "And yet."—*Asperius.* "Expressing it after a harsher fashion."—*Projici se jussit inhumatum.* Other accounts differ from this. Compare *Diog. Laert.*, vi., 79.—*Qui id poteris?* "How will you be able to do that?"—*Anaxagoras.* A disciple of the Ionic school, and consequently a natural philosopher, lived at Athens as the instructor and friend of Pericles. He was banished from that city for atheism.—*Lampsaci.* Lampsăcus in Mysia, on the coast of the Hellespont.—*Clazomenas.* Clazomĕnæ, on the northern coast of the Ionian peninsula, upon the Gulf of Smyrna.—*Si quid accidisset.* A euphemism for *si mortuus esset.*—*Tantundem viæ.* "The same length of journey," *i. e.*, the same distance.—*Totaque.* On the force of *que* here compare 26, 64, "*eademque ab animo,*" &c.—*Ad corpus.* "To the body merely."

CHAPTER XLIV.

§ 105.

Trahit Hectorem. Compare *Hom.*, *Il.*, xxii., 395. — *Credo.* Ironical. Compare 22, 52.—*Illa.* Hecuba, or else Andromache, for it is uncertain which.—*Vidi, videre*, &c. From Ennius or Pacuvius. As regards the alliteration in *vidi videre*, consult notes on 35, 85, "*vi vitam evitari.*" The lines are Iambic trimeters.—*Passa.* Supply *sum.* — *Hectorem curru.* In scanning this line, *Hectorem* must be syncopated, and pronounced as a dissyllable, *Hĕct'rēm.*—*Accius.* L. Accius (or Attius), the best Roman tragic writer, born B.C. 170, flourished in the days of the elder Gracchus.—*Aliquando.* Equivalent to *jam tandem.*—*Immo enimvero*, &c. A trochaic tetrameter catalectic. *Enim* in *enimvero* is to be pronounced as one syllable, thus making *nimvero.* The pronunciation ĕnĭmvērō, adopted by some commentators, Tischer among the rest, making the second syllable short, is barbarous.

īmmo enīm|vērō ‖ cōrpūs | Prĭămō ‖ rēddī|di Hēctō‖rem ăbstŭ|lī.

§ 106.

Ecce . . . . alius. Deïphilus, son of the Thracian king Polymnestor and Iliona a daughter of Priam. He was killed by mistake by his own father. The tragedy of Iliona was written by Pacuvius about 160 B.C.—*Mater, te appello*, &c. The measure is trochaic tetrameter catalectic, as in the previous quotation.—*Neque te mei miseret.* For *et quam mei non miseret.* In scanning this line, *mei* must be pronounced as a word of one syllable (*mi*). Besides the succeeding word *prius*, two syllables are still wanting to complete the verse, for which reason Bentley proposes *natum tuum.* The whole line will then be as follows:

Nĕquĕ tē | meī mĭsĕ‖rēt sūrg|e ēt sĕpĕ‖lī nă|tūm tŭ‖ūm prĭ|ūs.

Pressis et flebilibus modis. "In slow and mournful measure." Compare *de Off.*, i., 37, 133: "*presse loqui et leniter*;" and *Liv.*, xxviii., 14: "*presso pede incedere.*" — *Theatris.* Standing here for the "audience." So *de Orat.*, iii., 50, 195: "*theatra tota conclamant.*" —*Quam feræ volucresque.* The commencement of a trochaic tetrameter catalectic.—*Neu reliquias*, &c. Two trochaic tetrameters catalectic. *Meas* is to be pronounced as a monosyllable (*mas*). We

have given here Bentley's emendation of the meaningless *vulgata lectio*, which ran as follows. *Heu relliquias semiassi regis denudatis ossibus, Per terram sanie*, &c.—*Siris*. For *siveris*. The contracted form of the perfect of this verb is very frequently employed by the ancient writers: thus, *sisti* for *sivisti*, *sissem* for *sivissem*, &c.

§ 107.

Septenarios. "Septenarii." The same as trochaic tetrameters catalectic, the name referring to the number of full feet in such lines, not to the number of metres.—*Quum . . . . pœniuntur*. These words belong to *tenendum est*, and it is the same as saying *tum, quum videmus multos pœniri* (hence the indicative). *Pœniri* or *puniri* is more frequently found in Cicero as a deponent. Compare *de Off.*, i., 25, 88: "*ejus qui punitur aliquem*."—*Apud Ennium Thyestes*. In the tragedy of the same name.—*Illa inania*. "Those other things (that follow) are unmeaning."—*Ipse summis saxis*, &c. These two lines are trochaic tetrameters acatalectic, or Octonarii, and consist of eight full feet, as follows:

Īpsĕ | *sūmmīs* || *sāxīs* | *fīxŭs* || *āspĕr*|*īs ē*||*vīscĕr*|*ātŭs*, ||
Lătĕrĕ | *pēndēns* || *sāxă* | *spārgēns* || *tābō* | *sănĭe ĕt* || *sānguĭn*|*e ātrō*. ||

Nulla sine sensu. "They are nothing without feeling," *i. e.*, unless he feels them. —*Neque sepulcrum*, &c. Trochaic tetrameters catalectic, or Septenarii.—*Quo recipiat*. For *quo se recipiat*. This usage occurs sometimes, but only in the older poets and in military writers, which latter employ it thus in the gerund; thus we have in Cæsar, *B. G.*, 1, 48, "*si quo erat longius procedendum aut celerius recipiendum*."—*Quanto hæc in errore versentur*. Transferred from the person to the thing, as in *de N. D.*, iii., 10, 25: "*hæc omnia in eodem errore versantur*."—*Qui non erudierit*. The subjunctive as marking the reason or cause.—*Filium*. Thyestes.

CHAPTER XLV.

§ 108.

Condiunt. "Embalm."—*Condunt*. "Consign them to the tomb." —*Nisi . . . sint laniata*. The subjunctive, because the reference is to the sentiments and notions of the Magi, as inferred from *mos est*, (*Klotz, ad loc.*)—*Hyrcania*. On the southern and southeastern shores of the Caspian or Hyrcanian Sea. Now *Mazanderan*.—*Plebs publicos alit canes*, &c. According to some modern authorities cited

by Kühner, the custom here mentioned still exists among this people.—*Chrysippus.* Of Soli, in Cilicia, a disciple of Zeno and Cleanthes, and successor of the latter in the Stoic school. He died B.C. 208. His writings were the principal source from which Cicero compiled his Tusculan Disputations.—*Ut est in omni historia curiosus.* "Since he is minutely particular in every branch of inquiry." *Historia* has here the strict force of the Greek *ἱστορία.* (*Kühner, ad loc.*)—*Tetra.* "Loathsome."—*Oratio.* "Language," or "description."—*Locus.* "Topic."—*In nobis.* "In our own case."—*Ut vivi sentiamus.* "That we who live may always entertain the conviction," *i. e.*, may never forget, and may never, therefore, be carried away into any thing unmeaning or extravagant.

§ 109.

Consuetudini famæque. "To usage and public opinion."—*Ut intelligant.* "As to be fully aware."—*Oppetitur.* "Is met."—*Occidens.* "At its setting."—*Parum diu.* "Too short a time."—*Qui virtutis perfectæ,* &c. "Who has discharged the full requirements of perfect virtue."—*Multa mihi ipsi,* &c. "Many favorable opportunities for ending existence have occurred unto my own self, which I wish I had been able to embrace." A more simple construction here would be *quam* for *quæ*, but MS. authority is in favor of the latter.

§ 110.

Nihil . . . . acquirebatur. Since Cæsar had made himself absolute.—*Cumulata erant.* "Had been discharged abundantly (by me)."—*Cum fortuna bella restabant.* "Warrings with fortune alone remained."—*Suis et propriis bonis.* Compare notes on 29, 70, "*Propria et sua.*" Observe, moreover, that *laudis et gloriæ* is the epexegetical genitive instead of the apposition, as at 36, 87, "*nomen carendi.*"—*Virtutem tamquam umbra sequitur.* A beautiful idea. Compare Seneca, *Ep.*, 79, 11: "*Gloria umbra virtutis est; etiam invitos comitabitur.*"

CHAPTER XLVI.

§ -110.

Verum multitudinis judicium. "A correct judgment on the part of the multitude." Observe that *verum* is here an adjective.—*Si quando est.* "If ever there is such a one."—*Magis laudandum est.*

Namely, in itself, since one does not expect it from the multitude. —*Quam illi ob eam rem beati.* "Than the latter are to be regarded as happy on this account."—*Quoquo modo hoc accipietur.* "In whatever way, this remark of mine will be received," *i. e.*, although, perhaps, this remark of mine will be found to be unphilosophical.—*Et publicæ disciplinæ.* "And of political institutions," *i. e.*, the regulation of the state.—*Salaminam.* Of the first declension, and in all the MSS. It occurs in no other writer but Justin.—*Tropæi.* For *victoriæ.* It occurs elsewhere, in this sense, only in the poets, and in Nepos, *Themist.*, 5, 3: "*Hæc* (sc. *Salaminia*) *altera victoria, quæ cum Marathonio possit comparari tropæo.*"—*Priusque Bœotia Leuctra tollentur.* "And sooner shall the Bœotian Leuctra be blotted out from existence."—*Pugnæ Leuctricæ.* In which Epaminondas first broke the charm of Spartan invincibility.—*Multo tardius.* A *captatio benevolentiæ*, for the persons now named are Romans.

Calatinum. Compare 7, 13.—*Duo Scipiones.* P. and Cn. Scipio, who fell in Spain. Cicero and the writers of his age give the preference for the most part to the forms *duo* and *ambo*, in the accusative, over *duos* and *ambos.*—*Quorum similitudinem qui arripuerit.* "And he who shall have caught any resemblance unto these."—*Metiens.* We have placed a comma here, so as to connect *fidenti animo* with what follows.—*Quam molesta decessio.* "As a diminution of them would be vexatious." *Decessio* is here equivalent to *diminutio.* The opposite is *accessio.*

§ 111.

Hanc sententiam significare. "To convey this meaning."—*Vox.* "Remark."—*Diagoras.* Diagoras of Rhodes, in the time of the Persian war, celebrated by Pindar in his seventh Olympic ode. According to Gellius (iii., 15), he died of joy on hearing that his three sons were victors in the Olympic games.—*Olympionīces nobilis.* He himself had been victor in boxing twice in the Olympic games, four times in the Isthmian, twice in the Nemean, and once, at least, in the Pythian. He had, therefore, the high honor of being a περιοδονίκης, that is, one who had gained crowns at all the four great festivals.—*Duo suos filios.* Not "his two sons," but "two of his sons," for he had three. Observe generally, *e. g.*, that *meus frater* is not merely equivalent to ὁ ἐμὸς ἀδελφός, but also ἐμὸς ἀδελφός. —*Non enim*, &c. The sense is, "For thou hast attained the summit of human happiness."—*Magna hæc et nimium fortasse*, &c. Supply *magna* after *nimium.* Compare *pro Flacc.*, 13, 31: "*pugil Olympionices, hoc est apud Græcos prope majus et gloriosius, quam Romæ*

triumphasse." — *Inutile.* "Of no value." Wolf gives *inutile* here the force of "hazardous."

Ego autem, &c. We may mentally supply before these words something like the following: "And thus have I come to the conclusion of my remarks."—*Contendi ut plura dicerem.* "I strove earnestly to say more."—*Nosmet ipsos amare.* "To love our own selves (more than those whom we have lost)," *i. e.*, to be selfish in our grief.—*Quibus.* For *in quibus.*—*Excutere.* "To pluck up."—*Mihimet.* "For my own sake."—*Longior.* "Too prolix."

CHAPTER XLVII.

§ 112.

Tu longior? &c. The remainder of the book is the epilogue, which is added for the purpose of strengthening and confirming the views that are now entertained by the *Auditor*, on the contempt of death.—*Ut modo non nollem,* &c. "Made me at one time to be not unwilling, at another to be not at all concerned about it," *i. e.*, made me at one time somewhat indifferent about dying, at another not to care at all about it, but to treat the matter with contempt.—*Ut . . . ducerem.* For *ut . . . ducam.* Compare note on *pertineret,* 1, 1.—*Rhetorum epilogum.* "An epilogue of the rhetoricians," *i. e.*, an epilogue such as the rhetoricians are accustomed to introduce into their productions.

§ 113.

In scholis. "In philosophical disputations. Compare 4, 8.—*Argīæ sacerdotis.* "Of an Argive priestess." Her name, according to Herodotus (1, 31), was Cydippe. Observe that *Argiæ* is here put for *Argīvæ* or *Argēæ.*—*Bito.* Not *Biton.* Cicero gives the termination *on* only to those words in *ων* which make *οντος* or *ωντος* in the genitive. — *Fabula.* "The story." — *Statum sacrificium.* Indicating one held regularly and on a fixed day.—*Jus esset.* "It was incumbent." Compare Herodotus (*l. c.*), ἔδεε πάντως.—*Satis longe.* Forty-five stadia, according to the same authority.—*Fanum.* The temple of Juno.—*Jumenta.* οἱ βόες.—*Posita.* For *deposita.* Compare 11, 24, "*posui librum.*"—*Præmii.* Tregder conjectures *ut id iis præmii,* but quite unnecessarily, since the genitive here depends on *quod maximum* which follows. Compare *Kühner, L. G.*, § 111, 8 *b.* —*Somno se dedisse.* They lay down to repose in the temple, ἐν αὐτῷ τῷ ἱρῷ. (*Herod.*, *l. c.*)

§ 114.

Trophonius et Agamēdes. Sons of Ergīnus, king of Orchomenus. —*Post ejus diei diem tertium.* The same pleonasm occurs now and then in Cicero's other treatises, *e. g.*, *ad Att.*, iii., 7, 1. A favorite expression of Cæsar's is *postridie ejus diei.* — *Indicavisse deum.* "That the god decided (the point)," *i. e.*, that the god decided "*mortem esse optimum homini.*"—*Ut præter ceteros divinaret.* "To foresee the future beyond the rest," *i. e.*, most of all. Hence he would best know what was best for man. Cicero is fond of the expression *præter ceteros*, but never employs it in the sense of *ceteris exclusis.* (*Moser, ad loc.*)

CHAPTER XLVIII.

§ -114.

Sileno. Silenus was the instructor and constant companion of Bacchus. Besides the popular legend respecting his habits of intoxication, he was regarded also as an inspired prophet, who knew all the past and the most distant future. — *Fabella quædam.* "A pretty little story."—*Quum a Mida captus esset.* When Silenus was intoxicated and asleep, he was in the power of mortals, who might compel him to prophesy by surrounding him with chains of flowers. On one occasion he was caught in this way by country people in the rose-gardens of Midas, and brought to that monarch, who led him back to Bacchus, and received from that god the gift of changing whatever he touched into gold. Cicero's account differs somewhat from the ordinary legend.

Pro sua missione. "In return for his release."—*Dedisse scribitur.* Cicero also joins *scribitur* with an accusative and infinitive.—*Non nasci.* "Not to be born," *i. e.*, never to have existed.

§ 115.

In Cresphonte. Cresphontes, king of Messenia, was put to death, together with his sons, by the nobles, who disliked his popularity. His fate furnished Euripides with materials for a tragedy, of which the passage here translated by Cicero, and a few other fragments, are all that remain. — *Coetus celebrantes.* "Assembling in great numbers." Equivalent to *frequenter convenientes.* The Greek is σύλλογον ποιουμένους.—*Ubi.* "In which."—*Amicos.* Supply *decebat.*—*Exsequi.* "To follow to the tomb." The proper term, when

speaking of the funeral train, and from which we have the substantive *exsequiæ*, "funeral obsequies." The measure in this extract is the Iambic trimeter.

In Consolatione Crantoris. Crantor, of Soli in Cilicia, an Academic, and disciple of Xenocrates, about B.C. 300 wrote a treatise *περὶ πένθους*, the original of Cicero's *Consolatio.—Terinæum.* "Of Terina." Terīna was a town on the western coast of Bruttium, giving name to the Sinus Terinæus. It is now *St. Eufemia.—Psychomantīum.* "A place where the souls of the dead are conjured up." The Greek *ψυχομαντεῖον.—Ignaris homines*, &c. The whole story is told in Plutarch (*Cons. ad Apollon.*, p. 109), where the lines are also given which Cicero here translates. The measure is dactylic hexameter. In the Greek, the second line is a pentameter.—*Potitur.* With the penult short. (*Zumpt*, § 210.)—*Finiri.* So in *Plin.*, *Epist.*, 1, 12: "*qui morbo finiuntur.*"

§ 116.

Auctoribus. "Authorities." — *Caussam rebus*, &c. "That the question (whether death be an evil or a good) has been actually decided by the gods." All the phrases in this sentence are borrowed from the language of the Roman courts of justice. *Rebus* is equivalent here to *rebus in factis positis*, *i. e.*, "by actual facts."—*Alcidămas.* A native of Elæa in Æolis, a disciple of Gorgias.—*Quidem.* Compare 33, 80: "*Aristoteles quidem.*" Most of the MSS. have *quidam*, but this would contradict *in primis nobilis.* — *Erechtheo.* Erechtheus was king of Athens in the mythic age. His daughters, Procris, Chthonia, and Creusa, sacrificed themselves in a war against Eleusis. One of the tragedies of Ennius was entitled "Erechtheus."—*Codrum.* Supply *commemorant* from the previous *repetunt.—Hostes.* The Dorian invaders of Attica.—*Menœceus.* Son of the Theban king Creon, the last of the family of Cadmus, stabbed himself, in consequence of a prophecy of Tiresias, for the purpose of delivering the city, which was besieged by the seven chiefs.—*Ut hostium eliciatur suo.* Evidently a quotation from some poet. Supply *sanguis*, which seems wanted to complete the sentence.—*Propiora.* "More recent instances." Literally, "nearer (our own time)."

CHAPTER XLIX.

§ -116.

In ore. "In every mouth," *i. e.*, on every Grecian lip. We generally find *hominum* with *ore.*—*Aristogito.* Consult note on *Bito*, 47, 113.—*Norunt.* He is speaking of the Greek writers.—*Cum gloria.* "When accompanied with glory." Equivalent to *gloriosas.* Observe that *cum* as well as *sine* (see 22, 51), with a substantive, is often used instead of an adjective.

§ 117.

Superiore e loco. "From the rostra."—*Conniventem.* "Closing the eyes." Used here in its literal sense. — *Oratio.* "The language."—*Hic . . . . ille.* The pronoun *hic* is not unfrequently used to indicate that which is grammatically the more distant, but the nearer in idea.—*Nemo me*, &c. The same distich is given complete at 15, 34. — *Mors mea*, &c. Plutarch (*Solon c. Poplic.*, 1) and Stobæus (*Serm.*, 121) give the original.

Μηδέ μοι ἄκλαυστος ϑάνατος μόλοι, ἀλλὰ φίλοισι
Καλλείποιμι ϑανὼν ἄλγεα καὶ στοναχάς.

§ 118.

Horribilem . . . . faustum. Observe the elegant *chiasmus* in the arrangement of the words, as in ii., 4, 11 : "*medetur animis*," &c. The natural order would be *ut illum diem horribilem aliis, faustum nobis putemus.*—*Nihilque in malis*, &c. This reason for a belief in the immortality of the soul, founded on an acknowledgment of the loving kindness and wisdom of the Deity, should have been formally adduced, as Kern correctly remarks, by Cicero among his proofs, instead of being incidentally mentioned in this place.—*Id . . . . quod.* "That, which."—*Putemus.* "Let us cherish the conviction."

§ 119.

Reflantibus ventis. "By adverse winds." The common text has *restantibus*, which Scheller seeks to explain by *resistentibus.*—*Habes.* "You have here."—*Ego vero.* Supply *habeo*, and compare note on *me vero delectat*, 11, 24.—*Tribuamus.* "Let us concede."—*Agamus hæc.* "Let us attend to these things," *i. e.*, pursue these and similar investigations. Compare note on *nisi id agat*, 1, 20, 46.

NOTES.

BOOK II.

CHAPTER I.

§ 1.

Apud Ennium. In the lost tragedy of "Neoptolemus."—*Paucis.* "Briefly." Literally, "in few words." Supply *verbis.* Observe that *paucis philosophari* is to make short work of philosophy, to meddle a little, and but little with it, whereas *omnino philosophari* is to devote one's whole attention to it.—*Nihil agens, agere melius.* An elegant ὀξύμωρον. *Nihil agens* refers to Cicero's taking no part in politics.—*Eligi possunt.* Compare Heusinger, *ad Nep.*, *Agesil.*, 1, 3: "Deligitur *qui ex pluribus, sed idoneis;* eligitur, *qui ex promiscua multitudine legitur.*"

§ 2.

Occupata. "Busy."—*Ex universa philosophia.* "From the whole body of philosophy."—*Mihi habita est.* A somewhat rare construction in Cicero, and equivalent here almost to *mihi fuit.* There is a certain air of modesty, therefore, in the use of the *dativus commodi,* instead of *ab* with the passive verb, the agent being, as it were, thrown into the back-ground.—*Comparat.* Ernesti and Wolf are in favor of *comparavit;* but, as Klotz remarks, the present here carries with it not only the idea of acquiring, but also of enjoying after the acquisition has been made.

§ 3.

Etenim si orationes, &c. This should be followed (after the parenthesis) by *non probatæ sunt a nonnullis, qui nihil laudarent,* &c. Such anacolūtha as this (*sed si reperiebantur nonnulli*) render the language more lively, and in many instances clearer.—*Sperandi sibi . . . . bene dicendi finem.* A delicate mode of charging his adversaries with the want of a talent which he himself possessed in the highest degree. It was not, however, altogether without reason

that they complained of the eloquence of his earlier orations as being too "Asiatic."—*Unde.* "In consequence of which opinion."—*Genus Atticorum.* There were three sorts of eloquence: 1. The *Asiatic*, pompous in thought and language. 2. The *Attic*, simple and rational (as exemplified in the orations of Lysias); and, 3. The *Rhodian*, which occupied a middle position between the other two. Among those who found fault with Cicero were many orators, who wished to be Attic, but were only jejune, insipid, and nerveless. Compare *Brut.*, 82; *Orat.*, 7 and 23.—*Irrisi.* "Driven in derision."

§ 4.

Antea. In our orations.—*Nunc.* In these dry philosophical speculations. — *Uti.* "To have." — *Eique ipsi.* Supply *multitudini.*—*Secundo populo.* "With the approbation of the crowd." Equivalent to *favente et probante populo.* Compare *Hor.*, *Ep.*, i., 10, 9: "*rumore secundo.*" — *In eam.* The doctrine of the Academy. — *Disciplinis.* "The schools."

CHAPTER II.

§ -4.

In Hortensio. "In the Hortensius." A dialogue, unfortunately lost, in which the celebrated orator Hortensius attacked, and Cicero triumphantly defended, the study of philosophy.—*In Academicis*, &c. Of the original work, which consisted of two books of considerable length, only the second is extant; and of the four books of a subsequent and highly-improved edition, only a portion of the first book. Consequently, there is an hiatus in the middle of the work. — *Nisi doctissimorum*, &c. "Had it not derived fresh vigor from the disputes and differences of opinion on the part of the most learned men."

§ 5.

Laudem. Referring in fact to the thing which is the subject of praise.—*Quæ . . . . expetendæ.* Cicero's usual excuse for the little attention paid by the Romans to the arts and sciences.—*Ita . . . . venit ad summum.* Observe that *ita* here, as Wolf remarks, does not refer to *ducta ab humili*, but to the *ut* which follows.—*Fert.* "Brings to pass."—*Ad nihilum ventura.* The destruction of political freedom was soon followed by the decline of eloquence.—*Philosophia nascatur.* "Let philosophy spring up." The asyndeton places the an-

tithesis in a more striking point of view than would have been the case with a particle.—*Quidem.* Marks the contrast with the rich philosophic literature of the Greeks.—*Redargui refellique.* Compare § 4: "*doctissimorum contentionibus dissensionibusque.*"—*Addicti et consecrati.* "Assigned over and devoted." *Addicti* is properly said of insolvent debtors, who, according to the earlier Roman code, were assigned over unto and became the slaves of their creditors. Compare *Hor.*, *Ep.*, i., 1, 14: "*nullius addictus jurare in verba magistri.*" The term *consecrati* is a metaphor derived from the religious consecration of any person or thing to the service of a deity.—*Constricti.* "Fettered."—*Constantiæ.* "Consistency."—*Sequimur probabilia.* Consult notes on i., 9, 17.—*Ultra quam id.* For *ultra quam ad id.* There is an ellipsis of *est.*

§ 6.

Ad nostros. So *nostris* below. When used in this sense, some case of *homines* is generally added.—*Eadem enim dicuntur*, &c. The same ideas are repeated in book after book, and hence the multitude of productions.—*Ex quo libris omnia referserunt.* "And hence they have crammed all places full of writings," *i. e.*, have stuffed their shelves with books.—*Liberaliter eruditi.* Compare farther on, 11, 27.—*Elegantia.* Compare notes on i., 23, 55.—*Ratione et via.* "With reason and method," *i. e.*, in a sensible manner and methodically.

CHAPTER III.

§ 7.

Genus eorum. Compare i., 3, 6.—*Se philosophos appellari volunt.* Consult notes on i., 41, 98. For the two relative sentences, compare i., 25, 61.—*Ipsi illi.* Equivalent to *sua sponte*, or *per se illi.* On the other hand, *illi ipsi* is employed when *illi* are to be distinguished from others.—*Distincte.* "With precision."—*Distribute.* "With proper classification and arrangement."—*Lectionem sine ulla delectatione.* "Dull reading."—*Qui sunt ab ea disciplina.* So *de Fin.*, iv., 3, 7: "*et Zeno et ab eo qui sunt;*" and *pro Muræn.*, 36, 63: "*nostri illi a Platone et Aristotele aiunt.*" Compare the Greek form of expression, *οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας.* The ellipsis is filled up at § 8; "*eos qui ab his profecti sunt.*"—*Nemo mediocriter quidem doctus.* "No one of even moderate information," a concise form of expression for *nemo, qui quidem mediocriter doctus sit*, as in

Greek οὐδεὶς μετρίως γε πεπαιδευμένος. For this reading, which is found in all the MSS., many editors, following the conjecture of Lambinus, substitute *nemo ne quidem*, &c. Cicero, however, would thus claim for himself the reputation of being extraordinarily learned. — *Quemadmodum dicant, ipsi non laborant.* "They themselves take no pains in what way they may express their thoughts."

§ 8.

Epicurum. Epicurus is treated too disparagingly by Cicero. He was a man of simple, pure, and temperate habits, and not the sensualist or debauchee which the slander of his enemies described him as being. The ἡδονή which he pronounced to be the highest good was not a mere momentary and transitory sensation, but consisted in pure and noble mental enjoyments, that is, in ἀταραξία and ἀπονία, or the freedom from pain and from all influences which disturb the peace of our mind, and thereby our happiness, which is the result of it. Compare *Diog. Laert.*, x., 13~. It was not the philosopher, but his degenerate disciples, who used the term ἡδονή to express sensual enjoyment.—*Metrodorum.* Metrodorus, his favorite disciple, strictly speaking an Athenian, but generally called *Lampsacenus*, *i. e.*, of Lampsacus. He must not be confounded with the Academic Metrodorus (1, 24, 59). — *Nec si id.* The idea implied in *id* is, *ut scripta nostra omnibus eruditis probentur.*

§ 9.

In contrarias partes. "On both sides." — *Aristoteles.* Cicero is speaking of the so-called ἐπιδείξεις, which the later Academics, as well as the Peripatetics, derived from Aristotle.—*Philo.* Of Larissa, who endeavored to bring the doctrines of the Academy nearer to those of the Stoa or Porch. He fled from Athens during the Mithradatic war, B.C. 88, and settled at Rome, where his lectures were attended by Cicero. Compare 11, 26.—*In eo consumpsimus.* In doing the same thing that Philo did.—*Dictioni.* "To declaiming." Compare *de Fin.*, 11, 2.—*In Academiam.* In Cicero's Tusculan villa was a promenade (*gymnasium, ambulatio*), similar to the Academy at Athens (where Plato lectured); and another so arranged as to resemble the Lyceum, the favorite resort of Aristotle. The former was situated on lower ground than the other (*de Divin.*, i., 5, 8); hence we have here, and at iii., 4, 7, the word *descendimus.*—*Non quasi narrantes.* Compare 1, 4, 8.

CHAPTER IV.

§ 10.

Nobis institutus. Consult note on *mihi habita est*, ii., 1.—*Quam sim . . . . delectatus.* This is Cicero's usual arrangement of the words, when *quam* is joined to *esse*, and an adjective or participle.—*Objiciebatur.* More forcible than *offerebatur.*—*Cogitantis.* Observe here the elegant employment of the genitive in apposition with the personal pronoun implied in the possessive *meo.*—*Mihi crede.* Consult notes on i., 31, 75.

§ 11.

Medetur animis, &c. Another instance of *chiasmus*. Compare i, 49, 118, "*horribilem*," &c.—*Idoneam.* "Fitted to receive it," *i. e.*, congenial.—*Fortes Fortuna adjuvat.* So word for word in Terence, *Phorm.*, i., 4, 25. Compare *Virg.*, *Æn.*, x., 284, where it occurs without the alliteration, "*audentes Fortuna juvat.*"—*Confirmat vim fortitudinis.* "Confirms the energy of courage itself," *i. e.*, makes even courage more courageous.—*Humana despicientem.* The accusative is used very generally with present participles, which express a permanent quality. Zumpt's rule (§ 438) applies only to the expressions instanced by him. — *Facile insedit.* "Easily found an abiding place."—*Valere.* "Have any force."—*Moratus.* "Moulded in character." — *Disciplinam suam.* "Their particular system."—*Decretis.* The Greek δόγματα. So 6, 16, *decernere* of philosophers.

§ 12.

Ut iis fuerit non didicisse melius. "That it had been better for them never to have learned." Observe here the employment of the perfect subjunctive, because we would say in a principal sentence, *melius iis fuit.*—*Mirabiliter pugnet.* "Is strangely at variance."—*Absurde.* "Inharmoniously." Taken here in its original signification. Compare *de Orat.*, iii., 11, 41: "*vox absona et absurda.*"—*Qui . . . velit*, &c. Subjunctively, because the whole sentence is governed by an implied condition.—*In vitæ ratione.* "In the conduct of life."—*In officio.* "In that very duty."—*Magister.* "An instructor."—*In vita.* "Exactly in what concerns life." Emphatic, from its position at the conclusion of the sentence.

CHAPTER V.

§ –12, 13.

Nihil eam prodesse. This represents the objective genitive, as *quosdam . . . vivere* does the nominative. The plainer as well as the more usual construction would have been with *quod.—Illud Accii : Probæ etsi.* A conjectural emendation of Muretus, for the MS. reading *illud ac improbe : Etsi.* The measure is Iambic trimeter. In the second line *suapte* is to be pronounced as a dissyllable.—*In segetem sunt deteriorem datæ.* "Have been consigned to an inferior field."—*Fruges.* "Seed."—*Ut in eodem simili verser.* "To carry on the same simile." Compare *de Orat.*, ii., 78, 316 : "*unde hoc simile ducat.*"—*Eaque.* Observe that *ea* is the accusative to which *quæ* refers.

§ 14.

Tam cito de sententia esse dejectum. "To be so soon driven from my opinion." A metaphorical expression derived from the practice of gladiators, "*aliquem de statu* (*gradu*) *dejicere* (*depellere, demovere*)." So 6, 16, "*sententia depelli.*"—*Minus est dignum.* "Is less becoming." *Dignum est* is here taken absolutely, like the Greek ἄξιόν ἐστι, and is equivalent to *decet.—Non modo.* For *non modo non.—Ultro.* "Willingly."—*Ne sit.* Concessive. *Ut non* is used in the same sense.—*Quantum . . . . dejeceris.* "How much you have flung off." Compare i., 8, 15 : "*quantum mali de humana conditione dejeceris.*"

§ 15.

Quo ea me cunque. The tmesis of *cunque* is by no means uncommon in Cicero's writings ; generally with a pronoun between the two portions, but sometimes with other words ; as, *de Leg.*, ii., 18, 46, "*quod ad cunque legis genus ;*" and *de Fin.*, iv., 25, 69, "*quod erit cunque visum.*" (*Kühner, L. G.*, § 38, *n.* 2.)

CHAPTER VI.

§ –15.

De variis disciplinis. "Of various schools." This belongs, like *multorum*, as an attribute to *philosophorum.—Aristippus.* The most acute among the advocates of elegant sensuality. He was a native

of Cyrēne, and hence his school was called the Cyrenaic. For an account of his doctrine, compare iii., 13, 28, and 22, 52. There is an excellent description of him in Horace, *Epist.*, 1, 17.—*Hunc post.* The pronouns *hic* and *qui* are not unfrequently placed thus before the preposition at the beginning of a sentence. Compare iv., 17, 38, "*quem ultra.*"—*Hieronymus.* A Peripatetic. Compare, however, *de Fin.*, v., 5, 14: "*Hieronymum jam cur Peripateticum appellem, nescio: summum enim bonum exposuit vacuitatem doloris.*"—*Zenonem.* Zeno, a native of Citium in Cyprus, founder of the Stoic school, flourished about 330 B.C. He taught that virtue was the only good, and vice the only evil; every thing else was *ἀδιάφορον*, or indifferent. —*Aristonem.* Aristo of Chios, a disciple of Zeno. Consult what is said of him and Pyrrho, v., 30, 85.—*Pyrrhonem.* Pyrrho, a native of Elis, who accompanied Alexander in his expeditions, was the chief of the elder skeptics. His school soon disappeared, but its spirit survived in the later Academics.

§ 16.

Id . . . . in eo. An anacolūthon: *id* is repeated over again in *in eo.*—*Quædam.* This serves here as an excuse for the somewhat free use of the adjective *generosus*, "innate."—*Sedulo.* "Steadfastly." All the good MSS. have *ne se dolorem*, which makes no sense. Others have merely *ne dolorem*, which is followed in the common text Bentley substitutes for *se* the form *sc.*, i. e., *scilicet*, which Kühner and some others adopt. Klotz, on the other hand, conjectures *ne sedulo dolorem*, which Tischer receives as making a capital antithesis to *sententia depelli.* The emendation is certainly a very plausible one, and improves the sense much more than Bentley's *scilicet.* —*In eo.* "In this," *i. e.*, in inculcating this truth.—*Permanet.* "Remains constant," *i. e.*, persists.

§ 17.

Metrodorus. Consult notes on 3, 8. According to *Clem. Alex.*, *Strom.*, ii., p. 498, his words were *Ἀγαθὸν ψυχῆς τί ἄλλο ἢ τὸ σαρκὸς εὐσταθὲς κατάστημα, καὶ τὸ περὶ ταύτης πιστὸν ἔλπισμα.* Compare v., 9, 27.

CHAPTER VII.

§ -17.

Risus captare. "To be striving to produce laughter," *i. e.*, trying to make people laugh. — *Affirmat . . . . dicet.* We have here the finite form *dicet*, instead of the infinitive *dicturum esse*, which, logically speaking, ought to follow *affirmat*.—*Exspectas, dum dicat.* Consult *Kühner, L. G.*, § 128, n. 3.—*Homini aspero et duro.* "A rough and hardened man." Bitter irony. The idea is this: Epicurus, who is effeminate in every thing else, would surpass Hercules himself in the endurance of pain! What a rough and hardened man! —*In Phalaridis tauro.* Phalaris, tyrant of Agrigentum, about B.C. 560, had a brazen bull, the work of Perillus, in which he used to roast his victims over a slow fire. Compare v., 10, 31.—*Quam . . . non!* "How little!"—*An parum est?* "Is it not sufficient?" More literally, "is it little (merely)?" — *Illi ipsi.* The Stoics. — *Et malorum omnium extremum.* "And, indeed, the very worst of all evils." Observe the force of *et*, and compare *Ep. ad Fam.*; ii., 7, 4: "*a tribuno plebis et a Curio tribuno.*"

§ 18.

Ut dolorem, &c. "That you turn pain into pleasure with the same words with which Epicurus does," *i. e.*, by using the same words as Epicurus, and saying *Quam suave est!* To render the contrast more striking, the words *voluptatem* and *homo voluptarius* ("a man whose sole pursuit was pleasure") are placed as near as possible to one another. *Efficias* is Täuber's emendation of the common reading *afficias.* The sense is the same, but the latter expression is more feeble than the other, *eisdem verbis afficias* being explained by *eisdem verbis appelles.* — *Sit fortis in perferendo.* "Let the wise man be courageous merely in enduring it." Supply *sapiens* from *sapientiæ* which precedes.

§ 19.

Philoctetam. He possessed the bow and poisoned arrows of Hercules. In consequence of an oracle, which declared that Troy could not be taken without those weapons, the Greeks took him with them to the Trojan war, but a noisome wound in his foot, occasioned by the bite of a snake, or, according to another account, by one of these same arrows, compelled them to leave him at Lemnos. After ten

years of torture here, he was induced by Ulysses and Diomedes (or, according to others, Neoptolemus) to leave the island and come to the Grecian camp. Here his wound was healed by Machaon.—*Cui.* Scil. *homini*, as opposed to *ipsum Herculem*, scil. *deum.* — *Gementi.* Kühner makes this equivalent here, by a Greek construction, to *gemere* or *ut gemat.* This, however, is so unusual, that it is better to supply merely *ita facere* with *concedendum est.*—*Viderat.* Philoctetes received the bow and arrows from Hercules, in return for his having erected and set fire to the hero's funeral pile on Mount Œta.—*Consolabantur.* Bentley conjectures *consolantur*, on account of *cient* which follows ; but Cicero retains *cient*, because not wishing to mar the line. —*E viperino morsu*, &c. From the "Philoctetes" of the tragic poet Accius. Observe the alliteration in *viperino . . . . venæ viscerum veneno.* The measure is Iambic trimeter.

Heu! quis salsis, &c. The measure is anapæstic dimeter acatalectic, ending with a paroemiac or dimeter catalectic. In *fluctibu'* the final *s* is elided before the following consonant. The scanning is as follows :

Heū! quīs | sālsīs || flūctĭbŭ' | māndēt ||
Me ēx sūb|līmī || vērtĭcĕ | sāxī ? ||
Jām jam āb|sūmōr || cōnfĭcĭt | ănĭmām ||
Vīs vōln|ĕrĭs ūlc||ĕrĭs æ̅st|ūs.

CHAPTER VIII.

§ 20.

In Trachiniis. "In the Trachiniæ." The passage occurs at v. 1046, *seqq.*, *ed Dindorf.* The translation is Cicero's own.—*Deianira.* A daughter of Œneus, king of Ætolia, and wife of Hercules. She was the involuntary cause of her husband's agonizing death. Consult *Ov.*, *Met.*, ix., 101, *seqq.*—*Centauri.* Nessus.—*Visceribus.* "To his flesh." Equivalent here to *carnibus.* Compare 14, 34 : "*e visceribus.*" The term *viscera* is often used in this sense. — *O multa dictu*, &c. Iambic trimeters.—*Junonis terror.* Nissen makes this equivalent to *Juno terribilis.* It is better, however, to give *terror* the force of *ira terribilis.*—*Implacabilis.* More poetical if taken as a nominative. — *Tristis.* "Sullen." In Sophocles, στυγνός (v. 1049).—*Vecors.* According to Festus, the same as *turbati et mali cordis*, and therefore "malignant." Deianira must have seemed so to Hercules. Sophocles has δολῶπις.—*Œnei partu edita.* "Sprung from a begetting by Œneus," *i. e.*, begotten by, or the daughter of Œneus. *Partu*

is here for *satu*. This is perhaps the only instance of *partus* being used with reference to a father. The Greek usage in *τίκτω* is much more common.

Latere inhærens. Prose usage would require the dative *lateri*, which the common text gives ; but the best MSS. have *latere.* — *Pulmonum haurit spiritus.* "Exhausts the breathings of the lungs." —*Decolorem.* "Discolored." An incorrect translation of the epithet *χλωρόν* in Sophocles (v. 1055). By *χλωρὸν αἷμα* is meant "fresh" or "living blood." Compare *Herm. ad Soph.*, *l. c.* — *Sic.* "To such a degree."—*Illigatus peste textili.* "Firmly bound by the deadly texture," *i. e.*, by the woven tunic fraught with destruction. Equivalent to *illigatus tunica texta perniciosa.*—*Biformato impetu Centaurus.* "The double-formed Centaur in his onset." Put for *biformatus* (i. e., *biformis*) *Centaurus impetu suo.* — *Inflixit.* A much better reading than the ordinary *infixit*, which last derives only an apparent support from *Virg.*, *Æn.*, iv., 689 : "*infixum stridet sub pectore vulnus.*"—*Terris ultimis.* Sophocles (v. 1090) has *ἐπ' ἐσχάτοις τόποις.* Wolf makes the reference to be to the countries near the Pillars of Hercules, Orelli to Libya or Africa. — *Ecferitatem.* We have adopted here the emendation of Klotz. The common text has *hinc feritatem.* Observe that *ecferitatem* is the old form for *efferitatem.*—*Feminea.* Used only by the poets and later prose writers for *muliebris.*

CHAPTER IX.

§ –20, 21.

O nate. Hyllus, the son of Hercules and Deianira. Sophocles has (v. 1064, *seqq*) : *Ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς, Καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσῃς πλέον.*—*Vere hoc nomen usurpa patri.* "Bear this name (of son) truly for thy father's avenging." *Patri* is here, as Orelli remarks, equivalent to *in patris ultionem.*—*Matris.* "For thy mother."—*Me superet.* "Prove superior to me," *i. e.*, to thy regard for me. —*Manibus piis.* Because avenging his father. —*Jam.* "Soon."

Illacryma patris pestibus. "Weep over the deadly sufferings of thy sire." — *Me edere.* "For me to utter," *i. e.*, to think that I should utter.—*Ecfeminata.* For *effeminata.* This is Klotz's emendation. The common reading is *Sic feminata*, where *feminata* is an *ἅπαξ λεγόμενον* for *effeminata.*—*Miserandum*, &c. The accumulation of adjectives without a conjunction is very common in the older

poets. So above, *ecfeminata virtus afflicta*; and 10, 25, *vetusta, glomerata, luctifica clades.* Bentley's conjecture of *eviscerati* is therefore unnecessary. — *Cælestum.* For *cælestium*, on account of the metre, and not unusual in the poets. Compare *Virg., Æn.*, vii., 432, "*Cælestum vis magna jubet.*"—*Dolorum anxiferi vertices.* "The agonizing pangs of keenest sufferings." More literally, "agonizing, keenest sufferings," *dolorum vertices* being put for *summi dolores.*—*Ardor.* "A burning sensation."

§ 22.

Lacertorum tori. "Sinewy arms."—*Graviter.* To be construed with *efflavit*, as Klotz remarks. Wolf less correctly connects it with *frendens.*—*Excetra.* "Snaky monster." Servius derives this term from *excresco*, "*quod uno cæso tria capita excrescebant.*" Orelli, on the other hand, makes it a corruption of *ἔχιδνα.*—*Pacavit.* Compare *Virg., Æn.*, vi., 804: "*Erymanthi pacarit nemora.*"—*Bicorporem manum.* "The band of double form." Alluding to the Centaurs. —*Abjecit.* "Flung to earth," *i. e.*, overthrew and made captive.—*Beluam.* The wild boar of Mount Erymanthus in Arcadia.—*Hydra generatum.* Compare Sophocles (v. 1099): *δεινῆς Ἐχίδνης θρέμμα. Hydra* and *Echidna* are elsewhere also used promiscuously.—*Auriferam arborem.* The tree which bore golden apples in the garden of the Hesperides.—*Lustravit.* For *sustinuit.* Compare *Virg., Æn.*, ix., 96: "*pericula lustrare.*"—*E nostris spolia cepit laudibus.* Equivalent to *detraxit aliquid de laude nostra.*

CHAPTER X.

§ 23.

Pythagoreus. In philosophical sentiments, there was a tradition among the ancients that Æschylus was a Pythagorean, but of this his writings do not furnish any conclusive proof, though there certainly was some similarity between him and Pythagoras in the purity and elevation of their sentiments.—*Ob furtum Lemnium.* It was from Lemnos, according to one account, that Prometheus stole the fire, having obtained it from the forge of Vulcan.—*Unde ignis cluet*, &c. According to Varro (*L. L.*, vii., 11), from the "Philoctetes" of Accius. *Unde* refers to *furtum Lemnium* (or to Lemnos itself). *Cluet* is equivalent here to *dicitur*, and is derived from the Greek *κλύειν.* The measure is the same as that in *Heu! quis salsis*, &c., namely, three anapæstic dimeters acatalectic followed by a paroe-

miac. In *mortalibu'* and *doctu'* the final *s* is elided before the succeeding consonant. *Cluet* is to be pronounced as a monosyllable (*clūt*). — *Doctus.* "Crafty." Often used in this sense by Plautus and Terence. It is the reading of all the MSS. Some commentators have proposed, however, to substitute *dictus* (sc. *est*) by way of accounting for the use of the infinitives *clepsisse* and *expendisse*. But this alteration, which would weaken the expression, is quite unnecessary; for there is no reason why we should not supply *cluet* before the two infinitives.—*Fato supremo.* "By a most cruel fate." Equivalent, as Hermann maintains, to "*extremo malo.*"

Dicit hæc. From the Προμηθεὺς λυόμενος, a lost play of Æschylus, translated by Cicero himself. Compare ii., 26. The measure is Iambic trimeter.—*Titanum soboles.* "Ye race of the Titans." The Titans, sons of *Cœlus* and *Terra*, namely, Cœus, Crius, Hyperion, and Iapetus, formed the chorus in the "Liberated Prometheus." Prometheus was the son of Iapetus. — *Cœlo.* Cœlus, the Uranus (Οὐρανός) of Greek mythology.—*Navem ut . . . . adnectunt.* The simile is only partially correct; for the ship is moored for safety; but Prometheus was bound that he might suffer torment. — *Mulcibri.* Syncopated for *mulciberi.*—*Castrum furiarum.* "Stronghold of the Furies." Compare the explanation of Neide: "*Est locus, ubi habitant furiæ, ergo locus Tartaro similis.*"

§ 24.

Jam. Marking gradation here, "and what is more," and equivalent to *quin etiam* or *atque adeo.* — *Quōque.* The pronoun. — *Jovis satelles.* Consequently an eagle. The myth elsewhere speaks of a vulture.—*Adulat.* "Wipes off," *i. e.*, in order that the wound may be dried, and begin to heal again. We have here the primitive meaning of the word. The secondary meaning occurs at 17, 4. Compare *Kühner, ad loc.* — *Inflatu renovatum est.* "Swells and is renewed." *Inflatu* is here equivalent to *inflatur*, i. e., *intumescit.*— *Hanc custodem.* We have given *hanc* here, and in the next line *quæ*, with Bentley. The common text has *hunc . . . qui.* — *Me fœda .* "Foully tortures me."

§ 25.

Sic me ipse viduus, &c. "Thus, bereft of all my powers, I myself keep entertaining the agonizing pest," *i. e.*, no longer my own master, I furnish from my own vitals the banquet of my cruel foe. The expression *me viduus* is equivalent in effect to *viribus meis privatus.* Compare *Hor.*, *Od.*, i., 10, 11: "*viduus pharetra*;" and also *Virg.*,

Cul., 371: "*lacus viduos a lumine Phœbi.*"—*Amore mortis.* "In a longing after death."—*Sæclis glomerata horridis.* "Heaped up through horrid ages," *i. e.*, ages of horrid suffering.—*E quo.* Scil. *corpore.*—*Caucasi.* Caucasus, according to the common legend, was the scene of his suffering.

CHAPTER XI.

§ 26.

Si hunc miserum. Supply *dicimus*, and after *certe dolorem malum* supply *dicere cogimur.* It might have been briefly expressed thus: *et, si hic miser, certe dolor malum;* but the Latin writers like this connection with the previous construction.—*Mox videro.* Consult *Zumpt*, § 511.—*Agnosco.* Compare i., 8, 15: "*jam agnosco Græcum.*"—*Credo.* Not ironical here.—*Vero.* "Certainly."—*Admisceri orationi.* The philosophers of that period, in order to render their lectures more attractive, used to interlard them with passages of poetry. Even Cicero himself was not altogether free from that fault. —*Dionysio Stoico.* We know nothing farther of him. The Dionysius mentioned at 25, 60, is another and an older philosopher.—*Sed is quasi dictata.* "He, however, introduced them like so many pieces of dictation." Supply *admiscebat.* By *dictata* are meant precepts or rules dictated to pupils, that they might learn them by heart. Compare *de Fin.*, iv., 4, 10: "*quasi dictata decantare.*" The three ideas *quasi dictata, nullo delectu, nulla elegantia*, are brought out in bolder relief by the three antitheses, *proprium numerum, lecta poemata*, and *loco.* Dionysius uttered his poetical quotations in the same tone in which he dictated his precepts; he exercised, moreover, no discrimination in his poetical selections, mixing up good with bad; and, lastly, he took no pains to bring in his quotations at the proper place. Philo's course was directly the reverse of this.—*Philo.* Compare 3, 9.—*Numerum.* "Cadence."—*Loco.* Equivalent to *suo* (*apto*) *loco.* We have *in loco* also occurring in this sense.—*Adjungebat.* Scil. *orationi suæ.*—*Declamationem.* Philosophical discourses and disputations. Compare i., 4, 7.—*Latina oratio.* "The Latin language."

§ 27.

Malam domesticam disciplinam. He means the erroneous principles of education prevailing among his countrymen.—*Vitam umbratilem.* "A quiet, easy life." Antithetical to *lux forensis* (*Brut.*, 8,

32). Compare 15, 36: "*quæ* (scil. *feminæ*) *mollissimo cultu parietum umbris occuluntur*."—*Elidunt*. "They shatter."—*A Platone*. Compare *de Rep*., iii., p. 398. — *Scilicet*. "Forsooth." Admitting the fact (*docti a Græcia*), but disparaging its value. — *Hæc*. Scil. *poetarum carmina*.

CHAPTER XII.

§ 28.

At tu, adolescens. Some, from this passage, would make A. in the dialogue stand for *Adolescens*. Compare notes on i., 5, 9.—*Paulo ante*. Compare 5, 14.—*Verbo*. "At a word," for "at one word," *i. e*., at a single word from me. Equivalent, as Ernesti remarks, to *paucis monitus*. The Latin writers often use simply the singular noun, where we should have expected *unus*, e. g., *annus, mensis, dies, modius, libra*, &c. On the other hand, we find *uno verbo* opposed (13, 30) to *tot modis dicere*.—*Rogo*. The simple enunciation put for the conditional *si rogo*, as is often done. Hence there is no need of our reading *roga* with Ernesti and Tregder.—*Quis igitur*, &c. The general sense is this: Physical pain does not, it is true, affect Epicurus, when he says that it is the greatest of evils, but then so much the more does disgrace attach itself unto him in making the assertion, disgrace which to the high-minded is a greater torment than physical pain.

§ 29.

Concludunt ratiunculas, &c. Frame certain subtle little arguments, in order to show, &c. Observe that *concludunt* is equivalent to *concludendo efficiunt*.—*Capior*. "I am captivated," *i. e*., am charmed by the novelty of the position.—*Inquit*. As at i., 39, 93.—*Necne*. Observe the repetition of the verb after *necne*, a usage which occurs also elsewhere.—*Numquam quidquam*. Supply *interest*.—*Est tamen rejiciendum*. Sc. *τὸ dolere*. The Stoics called every thing, except virtue and vice, ἀδιάφορα (*indifferentes, res mediæ*), and divided them into two classes, namely, προηγμένα (*producta, præposita, præcipua*), things desirable, *e. g*., health, riches, &c., and ἀποπροηγμένα (*remota, rejecta*), undesirable, *e. g*., sickness, pain, poverty, &c. Compare *de Fin*., iv., 15.

CHAPTER XIII.

§ 30.

Hæc est copia verborum. "This is indeed an abundance of words." —*Vix quod,* &c. Observe that *vix* is here placed before *quod* for the sake of emphasis, as at v., 19, 54, "*non dubito, tu quid responsurus sis.* So *vix ut* often occurs in Cicero for *ut vix.*—*Succumbere . . . . gloriantem.* It would have been more accurate to say *succumbentem . . . . gloriari.* — *Dum nihil bonum,* &c. To complete the sentence, we must supply *dicis* from the preceding one. Tregder, following the conjecture of Madvig, reads *verbis gloriabundum. Nihil,* &c.—*Optare . . . docere.* "To cherish a pious hope . . . to adduce proofs." — *Quæ adsciscat.* "What she admits." More literally, "takes unto her." — *Verborum concertatione.* "All dispute about mere words." — *Tantum tamen excellet illud,* &c. The sense is: health also and riches are goods, but insignificant when compared with moral good; pain, poverty, &c., are evils, but insignificant when compared with moral evil.—*Isti.* The Stoics.

§ 31.

Nihil est plane dolor. That is, as compared with moral turpitude. —*Honestas.* "Probity."—*Decus.* "Honor."—*Animi inductione.*— "In consequence of this your resolve." Compare *Ep. ad Fam.*, i., 8, 2: "*tantum enim animi inductio apud me valet, ut,*" &c.—*Prudentiamne vis esse?* "Are you willing to allow that prudence is a virtue?" The four so-called cardinal virtues are *Prudentia, Temperantia, Justitia,* and *Fortitudo.* Compare *de Off.*, i., 5.—*Intelligi potest.* "Can be conceived." — *Nihil proficientem et laborantem.* "When gaining nothing by so doing, and yet laboring all the while," *i. e.*, prudence will in no way allow you to yield to pain, since by so yielding you will in no respect lessen pain. Observe the force of *et* here. —*Immoderate.* "To excess," *i. e.*, self-control will not allow you to be overcome by any immoderate yielding to pain. — *Enuntiante commissa.* "Divulging secrets confided to him."—*Conscios.* "Confederates."

§ 32.

Fortitudini, &c. "In what way will you meet the demands of fortitude," &c.—*Comitibus.* "Attendant virtues."—*Gravitati.* "Resolution."—*Amittenda.* "Must be given up," *i. e.*, must be sacrificed.

Compare *Auct. ad Herenn.*, iv., 44, where, in speaking of Decius devoting himself for his country, it is said of him, "*amisit vitam, at non perdidit*," and also *Doederlein, Lat. Syn.*, iii., p. 284, *seqq.*—*Sepeliendus.* "Must be laid in the grave," *i. e.*, must be suppressed.

CHAPTER XIV.

§ –32, 33.

Ecquid scis, &c. A carrying out of the idea *Amittenda .... dolor.*—*De Corinthiis tuis.* Supply *vasis* or *operibus.* Corinthian vessels, cast in what was called Corinthian brass, a mixture of the nobler metals, were in great request at Rome, and often cost more than vessels of gold. — *Nullam esse te habiturum.* The doctrine of the Stoics. Observe that *sed* in this sentence takes up the interrupted idea (as above, at 1, 3), and at the same time corrects it.

Aut Philoctetam illum. This passage is variously explained. Klotz supposes that *aut Prometheum* must have dropped out of the text. Kühner, on the other hand, thinks that Cicero intended *aut te* to follow, but afterward substituted *a te enim malo discedere.* Tischer recommends as the simplest and best emendation the striking out of *aut.*—*In lecto humido.* "In his damp resting-place." The verses are from Accius, who has copied the Philoctetes of Sophocles. The measure is Iambic trimeter.—*Lecto .... quod.* All the best MSS. have this reading: only a few of questionable authority have *qui* (probably a conjectural reading, and also objectionable on account of the metre). *Lectum*, as a neuter noun, is found only in Ulpian. We must understand it here, with Orelli and Kühner, of the whole cave of Philoctetes, not of his bed alone. Bouhier conjectures *tecto*, of which Hermann and Madvig both approve.

Mutum. "Although mute." This, in conjunction with *resonando voces refert*, produces an elegant ὀξύμωρον. The other reading, *multum*, is feeble in comparison.—*Cur enim fortitudo desideraretur.* "For (if that were so), why would courage be required." — *Aut quid ejus nomine gloriosi sumus?* "Or why do we glory in its name?"—*Fodiat.* "Dig into the flesh."—*Da jugulum.* As a conquered gladiator to his victorious antagonist.—*Vulcaniis armis.* As Achilles in Homer, and Æneas in Virgil.

§ 34.

Sanxit. "Enacted." — *Ut poetæ ferunt.* In Homer (*Od.*, xix., 179), Minos is called Διὸς μεγάλου ὀαριστής, "the bosom friend of

mighty Jove."—*Ad aram.* The altar of Diana Orthia. The scourgings mentioned in the text are supposed to have taken the place of human sacrifices, which were offered to this deity at an early period. —*E visceribus.* "From their frames." Equivalent here, as before (8, 20), to *carnibus*, i. e., *corporibus.*

CHAPTER XV.

§ 35.

Sunt finitima. "They border upon one another."—*Functio quædam*, &c. "A certain performing on the part either of the mind or the body, of some task or office that requires more than ordinary pains." Observe here the employment of two different genitives with one substantive, a construction which Cicero does not take much pains to avoid. Compare i., 12, 28 : "*adjutores victoriæ populi Romani;*" and iv., 6, 14 : "*præsentis mali sapientis affectio.*"—*Asper.* "Disagreeable."—*Alienus a sensibus.* "Repugnant to our feelings."—*Uno nomine appellant.* Cicero's national vanity has led him here into an error. The Greeks have two words, *πόνος* = *labor*, and *ἄλγος* = *dolor ;* and as *πόνος* is employed by them in the sense of *ἄλγος*, so is *labor*, and especially *laborare*, sometimes equivalent to *dolere* in Latin writers. — *Studiosos . . . . doloris.* He refers to the Greek *φιλοπόνους*. The charge, however, as has just been remarked, is unfounded.—*C. Mario.* Compare 22, 53. — *Consuetudo laborum.* "The accustoming ourselves to labor."

§ 36.

Illi, qui. Especially Minos and Lycurgus.—*Formam rerum publicarum.* "Forms of government."—*Virgines.* Often used in poetry in the sense of young females, young women. — *Quibu' magi'*, &c. Both these words lose the final *s* before the following consonants. The measure is Iambic trimeter. The scanning of the present line is as follows :

Quĭbŭ' măg|ĭ' pălæst||ra Eūrōt|ă sōl || pūlvĭs | lăbōr. ||

Eurota. The nominative for *Eurotas.* A solitary instance.—*Militia.* "Martial exercises."—*In studio est.* According to the analogy of *in deliciis, in honore esse*, &c.—*Fertilitas barbara.* The indolent luxurious life of the Orientals is more favorable to the increase of population than the gymnastic exercises of the Spartans and their women.—*Impelluntur.* In its original meaning, "they are pushed."

—*Callum quoddam obducit dolori.* "Produces a kind of callousness to pain," *i. e.*, hardens against pain. Compare *Ep. ad Fam.*, ix., 2, 3: "*consuetudo callum obduxit stomacho meo.*"

CHAPTER XVI.

§ 37.

Militiam vero. "As regards military service, however." In the sense of *ad militiam vero quod attinet.* This remarkable anacoluthon (for the construction begins afresh with *nostri exercitus*) may be explained by the fact of *militia* being attracted by *nostram.* There is a similar construction at i., 24, 56: "*animum ipsum,*" &c.—*Agmen.* We have followed in the text Kühner, Tregder, and Klotz. The MSS., with one exception, have *admodum,* which makes no sense. Lambinus conjectured *procedit agmen ad modum ad tibiam.* The editors just mentioned adopt his emendation in part.—*Ad tibiam.* Not *ad tubam,* like other nations. The object in employing this kind of music was not so much to inspirit the men, as simply to regulate the march of the phalanx. (*Thucyd.*, v., 70.) This rhythmical regularity of movement was a point to which the Spartans attached great importance.—*Anapæstis pedibus.* Some of these anapæstic κελεύσματα are still extant, *e. g.*, Ἄγετ', ὦ Σπάρτας ἔνοπλοι κοῦροι ποτὶ τὰν Ἄρεως κίνασιν, where we have spondees intermingled, and a paroemiac movement at the close of the line.—*Unde nomen habeant.* He alludes to the derivation of *exercitus* from *exerceo*, "*quia exercitando fit melior.*" *Varro, L. L.*, iv., 16. — *Qui labor, quantus agminis.* "What exertion, how much especially on a march!" *Quantus* refers to *labor* understood.—*Cibaria.* According to Cæsar (*B. C.*, i., 78), for twenty-two days; according to Livy (xliv., 2), for a whole month.—*Vallum.* Each soldier carried three or four *valli* when on a march. (*Polyb.*, xviii., 1, 1; *Virg.*, *Georg.*, iii., 346.)

Plus . . . . quam. For *magis quam*, as in *Phil.*, xiii., 4: "*me ejus beneficio plus quam pro virili parte obligatum puto.*" So especially *non plus . . . . quam*, as *ad Att.*, ii., 1: "*Catonem non tu amas plus quam ego.*" Where *quantity* or *amount* is signified, *plus* is the regular form. —*Concursus.* "Encounter."—*Pari animo*, &c. He means one of equal bravery, but unexercised.

§ 38.

Experti sumus. In the civil war, where Pompey's raw levies were easily defeated by Cæsar's veterans.—*Melior.* "Better adapted (for

warfare)."—*Et quidem.* "And that (among these) indeed."—*Modo.* "Only."—*O Patrocles*, &c. The scene is from the *Epinausimăche* of Accius. The ground-work of the plot is furnished by Homer (*Il.*, xi., 822), but in many particulars Accius, or rather his Greek original, differs from him. The measure is Iambic tetrameter acatalectic, as follows:

Ō Pātr|ŏclēs ‖ *ăd vōs* | *ădvĕnĭ|ēns aūx|ĭlĭum ĕt* ‖ *vēstrās* | *mănūs*, ‖ &c.

In the second line, *malam* must be pronounced as a monosyllable (*m'lam*), unless we prefer reading *datam* instead of *mandatam*, with Bentley. In the sixth line the second word *potest* must also be pronounced as a monosyllable (*pot'st*).

Oppeto malam pestem. Observe that *oppeto* is here employed in the sense of *subeo*, like *subeo mortem.* Compare *Plaut.*, *Capt.*, iii., 3, 11: "*Occĭdam, oppetamque pestem.*"—*Mandatam.* Equivalent to *immissam.*—*Si qui.* "If in any way." For *si qua ratione.*—*Magis.* Sc. *quam si non adveniam.*—*Æsculapi liberorum . . . . porticus.* The vestibules of the tents (huts) of Podalirius and Machaon. Compare *Il.*, ii., 731.—*Certe Eurypylus hic quidem*, &c. Uttered by Patroclus, when he sees Eurypylus approach wounded. The common text, following all the MSS., has *est* after *quidem*, which Tischer, in order to restore the metre, throws out.—*Exercitum.* "Afflicted." — *Ubi tantum luctus continuatur.* "In whose case there is such an accumulation of uninterrupted misery." Tischer follows Klotz in making these words a part of a verse. Most of the editors suppose the words to be Cicero's, and Wolf translates them, "in which passage Patroclus so piteously bemoans his misery;" but this, as Tischer remarks, does not at all agree with what follows (*si quidem homo esset*, &c.). Kühner would make the words in question a part of the next sentence, *vide*, &c. The sense would then be, "Notwithstanding this accumulation of misery, he does not utter any lamentations," &c.

CHAPTER XVII.

§ 39.

Quam non. Consult notes on 7, 17.—*Eum scire oportet*, &c. The same measure as the preceding. *Eum* must be pronounced as a monosyllable.—*Paratam pestem*, &c. Observe the alliteration here. —*Credo.* "I conclude," *i. e.*, probably. Slightly ironical. There is also a tinge of irony in what follows.—*Si quidem homo esset.* "(He would do so) if he had indeed the ordinary feelings of humanity."—

Quid actum sit. "What has taken place," *i. e.*, how affairs have gone in the fight. — *Eloquere.* The verse is imperfect. Kühner thinks that it ran thus, *Eloquere, Eurypyle, res*, &c., which would make a complete line.—*Potest.* To be pronounced as a monosyllable.—*Ecfari.* Taken passively.—*Quantum factis*, &c. "How much toiling there is there in deed." Compare the explanation of Kühner: "*Quanta virium contentione res præclaræ ab Argivis edantur.*"

Quiesce igitur, &c. Cicero, as if he were a spectator of what is going on, interrupts the speech of Eurypylus with the exclamation, "Be still, then, and bind up thy wound." He then resumes his character of author, and continues, "that he can not do, for even if it were possible for Eurypylus to remain in quiet, such an actor as our Æsopus would not endure it," for he is wont to enter with his whole soul into the heroic characters which he represents. A compliment to Æsopus, who was Cicero's friend (*de Divin.*, i., 37, 80), and his instructor in the art of declamation. We have given here the explanation of Klotz, which differs materially from that of Kühner, who makes *quiesce . . . . alliga* a part of the third line, and to be addressed by Eurypylus to Patroclus.—*Ubi fortuna Hectoris*, &c. The words of Eurypylus, showing how Hector overthrew the Grecian host already turned to flee.—*Intemperans.* "Unbounded." — *Ergo . . . . poterit*, &c. In the *conclusio a minore ad majus*, Cicero's rule is to state the propositions one after the other, without any connecting particle; and generally to begin the first with *ergo*, as in this place and § 41: *ergo hoc poterit . . . . habebit?* Compare 14, 34. —*Ille vero melius.* "Nay, the philosopher will do it better."

§ 40.

Sed adhuc, &c. Cicero puts off the consideration of the *doctus vir sapiensque* for the present, that he may proceed with the illustrations of the force of habit.—*Athletæ.* The Athletes were accustomed to a generous and regular diet. Their gluttony was proverbial. —*Cui.* "In whose honor."—*Uri.* "To be parched."—*Inde.* "On the same principle."

§ 41.

Quibus Olympiorum victoria, &c. "Unto whom a victory at the Olympic games appears to be that consulship of old," *i. e.*, who esteem a victory at the Olympic games as highly as our forefathers did the consulship. When Cicero wrote, this office was little more than a mere name.—*Domino.* "Their master," *i. e.*, the person who purchased them, or hired their services for some particular rep-

resentation.—*Si satis iis factum sit.* Meaning, if they have satisfied their masters by the valor they have exhibited.—*Decumbere.* "To lie down and die."—*Mediocris.* "Ordinary," *i. e.*, even of the common kind.—*Quis non modo stetit,* &c. For *quis non modo non stetit,* &c. Observe that *turpiter* belongs to *stetit* as well as to *decubuit.*—*Ferrum recipere jussus.* When the people refused mercy to a vanquished gladiator, they cried out *recipe telum!* i. e., *jugulum da victori.*—*Meditatio.* "Practical preparation." A meaning which this term has in many other places also.—*Samnis.* The Samnites, brave but poor mountaineers, often became gladiators, and, as such, were designated by their national name. — *Vita illa . . . . locoque.* The life and situation of a gladiator. — *Ut nunc fit.* In Cicero's time, not only slaves and condemned criminals, but freemen also, were accustomed to fight as gladiators. — *Auribus fortasse multæ.* "Many lessons perhaps for the ears." Supply *disciplinæ.* He alludes to the lectures and disputations held in the schools of the philosophers, on the contempt of pain and death.

CHAPTER XVIII.

§ 42.

Commentatione. Compare notes on 1, 30, 74: "*commentatio mortis.*"—*Nisi quid vis ad hæc.* "Unless you wish to make some objection to these things."—*Egone ut te interpellem?* "What? I interrupt you?" The full form of expression would be, *potestne fieri ut ego te interpellem?* Compare *Zumpt,* § 609, *extr.*—*Contortulis quibusdam,* &c. "By means of certain twisted and minute little conclusions, and which do not make their way unto the feelings," *i. e.*, possessing no power over them. Compare iv., 1, 12: "*Pythagoræ doctrina permanavisse mihi videtur in hanc civitatem.*"—*Falsa ejus visione et specie.* "By some false view and appearance of it."—*Vehementius.* Supply *recto.*—*Doloremque.* Almost all the MSS. have *doloremque ejus.* This latter word is rejected very properly by Tregder, who is followed by Tischer. — *Progredi possit longius.* "May have a wider scope."

§ 43.

Quod ergo, &c. The expression, as Kühner remarks, is inaccurate, for by *quod* we must understand *dolorem toleranter pati,* and by *id* the *dolor* itself.—*Atqui vide ne,* &c. Equivalent in fact to *Atqui nomen virtutis non est proprium nomen omnium virtutum, sed ab ea . . .*

nominatæ sunt.—*Rectæ animi affectiones.* "The right affections of the soul."—*Quæ una.* Observe that *unus* is added, for the sake of emphasis, not only to superlatives (as at 26, 64 ; iii., 16, 34), but also to verbs, which have a superlative signification.—*Ceteris excellebat.* The imperfect is here used because reference is made to the time when the name was first given. Cicero does not often use the dative with *excellere.*—*Viri propria.* Cicero always joins *proprius* in this way to the genitive. The neuter *proprium* also, when joined with the same case, supplies with him the place of a substantive. (*Kühner, L. G.*, § 111, 2, *a.*)—*Munera.* "Offices."—*Compotes.* "In possession of."

CHAPTER XIX.

§ 44.

Vir optimus. "A very good sort of person." The expression *vir optimus* often indicates mental inferiority. Compare iii., 21, 50. So also *boni viri*, e. g., *de Orat.*, iii., 17, 64.—*Tantum . . . quantum.* Consult notes on i., 13, 29.—*Vix satis constanter.* "Hardly with sufficient consistency."—*Iteradum eadem ista mihi.* "Do pray repeat for me those same observations of yours." We have the entire passage in *Acad.*, ii., 27, 88 : "*Age, adsta, mane, audi, iteradum eademmet ista mihi.*" In the conversational language of the Romans, as it is found in comic writers, *dum* is appended enclitically to many imperatives, *e. g.*, to *age, agite, dic, mane, abi*, &c. — *Me vindicabit.* "Will release me."—*Bene plane magnus.* "Certainly of considerable magnitude." The more usual arrangement would be, to place *plane* before *bene.* Orelli thinks that Cicero here quotes the language of ordinary life. Kühner, on the other hand, is of opinion that Cicero never wrote such Latin at all, and he is in favor, therefore, of the punctuation proposed by Nissen, namely, *Bene. Plane magnus*, i. e., *Bene* (recte) *quæris : Plane magnus*, &c. The explanation which we have given is that of Moser, adopted by Tischer.—*Possunt oculi.* Supply *dolere.*

§ 45.

Nihil sapere. "Possesses no intelligence," *i. e.*, talks thus foolishly without being conscious of it. — *Etiam si decem atomis*, &c. "Even though another be greater by ten atoms."—*Continuo.* "Necessarily therefore."—*Catus.* "Crafty." The ordinary reading is *cautus*, for which Lambinus and Bentley give *catus*, which, although

found in only a few of the MSS., is not only more suitable than *cautus*, but has also the testimony of Nonius (p. 92, *ed. Merc.*) in its favor. Cicero, it is true, elsewhere offers an excuse for the employment of this antiquated word; *e. g.*, *de Leg.*, i., 16, 45 : *ut ita dicam;* but he is not always consistent in such matters.—*Terminat modum.* "Determines the measure."—*Ut sciam.* "So that I may know."—*Quamvis . . . . præbeat.* In a letter to Hermarchus, which Cicero criticises, *de Fin.*, ii., 30.—*Forticulum.* "A brave chap." *Forticulus* is a word of Cicero's own coining. Compare *acriculus*, iii., 17, 38, and *dulciculus*, 19, 46. Such diminutives, however, are more common in the comic writers.—*Ab iis.* Referring to the Stoics.—*Jactare te.* "Toss yourself about (in pain)."—*Eorum voce.* "By their voice," *i. e.*, through them.

CHAPTER XX.

§ 46.

Tune. This form often stands at the head of indignant questions. Compare *egone*, 18, 42. — *Pueros Lacedæmone.* Compare 14, 34. — *Adolescentes Olympiæ.* Compare 17, 40.—*Barbaros.* Compare § 41.

Pervellerit. "May have twitched." Cicero purposely chooses here a milder form, instead of *percellere* or the like.—*Audio.* Ironical.—*Gloria.* Subjective, "the pursuit of glory," "ambition." So below, 27, 65 : "*studio et gloria.*" In the same way we find *officium*, "a sense of duty," *veritas*, "a love of truth," &c.—*Patiatur.* "Can not endure." On the construction of *vereor* with *ut*, consult *Zumpt*, § 533. — *Ut quam maxime significem.* "That I may indicate it as clearly as possible."—*Sua sponte.* "Of itself." Equivalent to *per se.*—*Citius.* "Sooner."

§ 47.

Principio. Compare 5, 14.—*Tute tibi.* Compare *de Off.*, iii., 2, 6 : "*neve committas, ut tute tibi defuisse videaris.* — *Quasi duo simus.* "As if we were composed of two parts."—*Non inscite.* "Not without a degree of elegance."

CHAPTER XXI.

§ -47.

Tributus. For *distributus.* Of frequent occurrence in Cicero, but never without the addition of *in partes* (with and without a numeral). In *de Off.*, i, 28, 101, and 36, 132, Cicero also speaks of only two divisions of the soul: *appetitus* (ὁρμή), and *ratio* or *cogitatio.* So Plato divides the soul, in the first instance, into the λογικόν and ἄλογον, and then subdivides the latter into τὸ θυμικόν and τὸ ἐπιθυμητικόν.—*Temeritatem.* The Platonic τὸ ἄλογον. Compare *de Div.*, i., 29, 61: "*duabus animi temerariis partibus compressis, ut illa tertia pars rationis et mentis eluceat.*"—*Si nihil esset aliud, nihil esset,* &c. Consult notes on iii., 31, 75, "*quam diu vixit, vixit in luctu.*"—*Connixa.* The verb *conniti* expresses the efforts made by a person to raise himself to a higher position. Compare *Cæs.*, *B. C.*, 1, 46: "*Equitatus . . . summum in jugum virtute connititur.*"

§ 48.

Custodiis. "By the watchfulness." Observe the force of the plural in denoting an action often repeated.—*Fractos pudore.* "Overcome by a sense of shame."—*Custodia.* "Safe custody."—*Firmiores.* "Possessed of firmer endurance." —*Robustissimi.* "Of full strength to resist."—*In Niptris.* "In the Niptra." Τὰ Νίπτρα (the Bath), ἢ Ὀδυσσεὺς ἀκανθοπλήξ, was the title of one of the lost plays of Sophocles, imitated by Pacuvius. The subject was the death of Ulysses by the hand of Telegonus.—*Pedetentim.* "Bear me along slowly." Supply *ferte me.* The measure is anapæstic dimeter:

Pĕdĕtĕnt|im ĕt sē||dātō | nīsū ||
Nē sūcc|ūssu ăr||rĭpĭăt | mājŏr ||
Dŏlŏr . . .

§ 49.

Pacuvius . . . . Sophocles. The Greeks allowed the voice of nature to have free utterance; the Roman tragic writers, on the contrary, wished their heroes to speak a more heroic, and, at a later period (*e. g.*, in Seneca's time), a Stoical language.—*Illum.* Referring to Sophocles. The pronoun *ille* is often employed in this way to designate the nearer of two objects, when the person thus indicated is, as it were, the one more remote in thought, or regarded in any respect as the inferior of the other. Compare *Kühner, ad loc.*—*La-*

mentatur in vulnere. Equivalent to *lamentatur vulneratus.—Personæ gravitatem intuentes.* "Considering his previous resoluteness of character," *i. e.*, his previous life, during which he had so often displayed the greatest resolution. *Persona* is here employed in the sense of "*partes, quas Ulixes in vita egerat.*" (*Kühn., ad loc.*)—*Tu quoque, Ulixes*, &c. The same measure as above. In the second line *nimis* loses its final letter before the next consonant; and in the third line *consuetus* is a trisyllable. — *Qui consuetus*, &c. The sentence is left imperfect in the quotation.

§ 50.

Ferendi doloris. Depending on *magistram.—Retinete, tenete.* The simple verb after the compound, repeated as in *Eurip.*, *Bacch.*, 1063: *κατῆγεν, ἦγεν, ἦγεν ἐς μέλαν πέδον.* The measure is anapæstic as before.—*Ulcus.* Poetic for *vulnus.* A similar usage prevails in the case of the Greek *ἕλκος*. — *Operite, abscedite*, &c. The measure is still anapæstic, the third line being a paroemiac. In the first line, however, a half-foot is wanting. Either, therefore, as Klotz suggests, such a word as *me* or *nos* has dropped out after *jam jam*, or we must expunge the second *jam*, as Kühner recommends, and repeat *operite;* thus *Operite, operite, abscedite, jam.—Mittite.* "Let me go," *i. e.*, leave me alone. For *dimittite.—Non sedatus corporis*, &c. "Not the soothed pain of the body, but the chastised sense of pain in the soul."—*Conqueri fortunam*, &c. Trochaic tetrameters catalectic.

Cōnquĕr|ī fōrt‖ūnam ăd|vōrsām ‖ nōn lā|mēntā‖rī dĕc|ĕt.
Īd vĭr|i ēst ōff‖ĭcĭūm | flētūs ‖ mŭlĭĕbr|i īngĕnĭ‖o āddĭt|a ēst.

Hujus animi. "Of the soul of this man," *i. e.*, Ulysses. — *Miles pudens.* "A modest soldier." *Pudens* is equivalent here to *αἰδήμων.* Compare *Hom.*, *Il.*, xiii., 121, where the warriors are addressed as follows: *ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος Αἰδῶ καὶ νέμεσιν.*

CHAPTER XXII.

§ 51, 52.

Sive ea ratio. "Or rather that reason." *Sive* has here the force of *sive potius.—Contentio, confirmatio*, &c. "A grappling with it, a sternness of resolve, and a secret communing." — *Species honestæ.* "Ideals of virtue." — *Viro.* Emphatic. "Unto one who has the true spirit of a man," *i. e.*, unto the true man; with reference to the

preceding *non virile*. This is Tregder's emendation for *vero*, which is found in the best MSS. Compare § 53 : "*rusticanus vir, sed plane vir;*" and also, 24, 57 : "*vix eum virum dixerim.*" — *Zeno Eleātes.* "Zeno of Elĕa." Zeno, a native of Elea, or Velia, in Magna Græcia, was a disciple of Parmenides, about B.C. 460. He is said to have bitten out his own tongue and spit it into the face of the tyrant Nearchus (according to other authorities Demylus), who wanted him to betray his fellow-conspirators.—*Potius quam.* This form has always the second verb (as here, *indicaret*) in the subjunctive, often with *ut*. Compare *Acad.*, ii., 8, 23 : "*vir bonus statuit omnem cruciatum perferre potius, quam ut officium prodat.*"—*Anaxarcho.* Anaxarchus, a disciple of Democritus, and companion of Alexander the Great, was pounded in a mortar, after the death of that monarch, by command of Nicocreon, king of Salamis, in Cyprus, in revenge for an insult which he had offered the king when the latter visited Alexander at Tyre. — *Calānus.* An Indian gymnosophist, and friend of Alexander, being attacked by sickness in his seventy-third year, burned himself alive in the presence of the Macedonians.—*Caucasi.* Caucasus was the name also given to the continuation of Mount Caucasus properly so called. It extended as far as India.

Nos si pes condoluit, &c. "We, if even a foot, if a tooth ache (suppose, however, our whole body were full of aches), can not endure it," *i. e.*, we, on the contrary, can not endure it if even our foot or tooth ache. Suppose our whole body were full of aches, how should we behave then?" The words from *fac* to *corpus* inclusive are to be taken parenthetically, and are meant to have a peculiar emphasis. Another reading in place of these words is *si tactum dolore corpus*, which Davies, Wolf, and some others adopt. But almost all the MSS. are in favor of our present lection ; and besides, if Cicero had wished to express this latter idea, he would have said *si pes condoluit, si dens, si totum denique corpus.* — *Opinio est enim quædam*, &c. "For there is a certain unmanly and frivolous way of thinking, and one prevalent not more in the case of pain than likewise in that of pleasure."

§ 53.

Rusticanus vir, sed plane vir. Compare above, § 52, "*obversentur species honestæ viro.*"—*Ut supra dixi.* Compare 15, 35.—*Auctoritas.* "The force of his example."—*Tulit dolorem*, &c. The difference between *vir* and *homo* is exhibited here in a stronger light by means of the chiasmus. We have the same story at greater length in Plutarch, *Vit. Mar.*, 6.—*Totum igitur in eo est.* "The whole, then, con-

sists in this."—*Quod esset imperandi genus.* "What kind of command this was."—*Animum comprimit.* "Holds in check the more vehement emotions." Compare Kühner, "*vehementiores animi affectiones, quæ apparent in doloribus intoleranter ferendis, coercet, frangit.*

CHAPTER XXIII.

§ 54, 55.

Ut . . . ut. "As . . . that."—*Abjecto scuto.* The loss of the shield was a prime disgrace.—*Integro.* "Untouched."—*Steterit.* "Has stood his ground."—*Doloris speciem.* "The mere idea of pain."—*Contentis corporibus.* "With our bodies on the stretch." — *Opprimunt.* Supply *ferentes.*—*Simillime.* Observe that *simillime*, or *similiter* (for *ita* or *sic*) is often found in Cicero after *ut*, in the second member of sentences, in which there is a comparison. So likewise *item.*—*Intentione sua.* "By the exertion of its powers."—*Si verum quærimus.* Equivalent in effect to *ut verum dicamus.* — *Animi contentio.* "An exertion of soul." The soul must exert its powers in the discharge of every duty.—*Officii tamquam custodia.* "Safeguard as it were for the proper discharge of duty."—*Philoctetēus ille clamor.* Compare 7, 19, and 14, 33.—*Idque raro.* The connecting conjunction here has somewhat of an adversative force. *Raro* is regarded by some as frigid after *nonnunquam*, but the latter, in fact, belongs to a different verb, and *raro*, as Moser remarks, is to be construed with *ingemiscere* understood.—*Duodecim tabulæ.* According to *Cic., de Leg.*, ii., 23, 59, the words of the law were to this effect: "*Mulieres genas ne radunto neve lessum funeris ergo habento.*" It has been proposed by Kühner to substitute *lessus* for *fletus* in the present passage of Cicero, and with great plausibility.

§ 56.

Nec . . . ne . . . quidem. Consult notes on i., 23, 53.—*Ut intendat se ad firmitatem.* "In order that he may brace himself for firm endurance."—*In stadio.* "In the race-course."—*In jactandis cestibus.* "When wielding the cestus." The *cestus* was a thong or band of leather, tied round the hands of boxers in order to render their blows more powerful. It was frequently covered with knots and nails, and loaded with lead and iron.—*Intenditur.* "Is upon the stretch."

CHAPTER XXIV.

§ -56.

Exclamare majus. Davies defends this form of expression by referring to Plautus, *Most.*, ii., 2, 57 : "*ille exclamat derepente maximum*," and Horace, *Ep. ad Pis.*, 459 : "*longum clamet*," and 180, "*magnum loqui*." Tischer adds *Plaut.*, *Mil.*, iii., 2, 10 : "*magnum clamare*," and cites also the Greek phrase *μέγα βοᾶν*. Still the expression is an unusual one in prose, and the latter editor inclines to prefer *magis*, although this reading, as he remarks, has less authority on its side.—*Latera.* "Strength of lungs."—*Ejici.* A better reading than *elici*, which last is found in most MSS., but can not be joined with *fundi.* Klotz and Tregder, however, prefer *elici*, which Davies in his second edition, on the other hand, abandons for *ejici*.—*Omnibus ungulis.* Analogous to our English expression, "with might and main." It is said properly of the scrambling of horses up a steep ascent. Compare the Greek *πὺξ καὶ λάξ, ὀδοῦσι καὶ ὄνυξι*.—*Contentioni vocis asserviunt.* "They aid the stretching of the voice." *Asserviunt* is a *ἅπαξ λεγόμενον*, and Bentley therefore proposes to read *deserviunt* from one of the MSS. Orelli suspects the true lection to be *inserviunt.* Klotz, however, defends *asserviunt*, explaining it by "*sie unterstützen noch nebenbei.*"

§ 57.

M. Antonium. M. Antonius, the grandfather of the triumvir, was celebrated as an orator, for which reason Cicero, in the *de Oratore*, makes him dispute with L. Licinius Crassus, another eminent public speaker, concerning eloquence. He was consul B.C. 99. He was put to death by order of Marius. (*Plut.*, *Vit. Mar.*, 44.)—*Lege Varia, de majestate.* By this law, which was proposed by Q. Varius Hybrida, tribune of the commons B.C. 91, on the breaking out of the Social war, it was enacted, that all persons should be brought to trial who, either by word or deed, had incited the Italian tribes to insurrection.—*Balistæ.* The *balista* (*πετροβόλος*) was used to discharge stones; the *catapulta* (*καταπέλτης, καταπελτική*) to project large darts.—*Lapidum.* This, like *telorum*, depends on *emissiones.* —*Contenta atque adducta.* "Stretched and drawn back." —*Missa.* This, strictly speaking, is applicable only to *plaga* and *vox*, and not to *cursus*; but such zeugmas are not uncommon in Cicero.—*Flex-*

ibilis. "Whining." — *Si . . . . . afferret.* "Even if it brought." — *Frustra.* "To no purpose whatever."

§ 58, 59.

Omnibus enim rebus. Nissen thinks we ought to read *tumoribus* instead of *rebus.*—*Ira exardescit,* &c. Consult note on 12, 28 : "*rogo hoc idem.*" — *Toto pectore.* "With the whole soul." Instead of *ut dicitur,* when he cites a proverbial expression, Cicero sometimes uses *ut* (now and then *quemadmodum* or *quod*) *aiunt,* but not *ut dicunt.*—*Cujus si quasi lumen,* &c. "And if we have once beheld as it were any portion of its brilliancy," *i. e.*, have once had any glimpse of it. — *Tantum modo.* "Only so much," *i. e.*, only in the smallest degree. *Tantum modo* is here employed, as the grammarians term it, *δεικτικῶς.*—*Decii.* Compare i., 37, 89.—*Levabat.* In the sense of *auferebat.*—*Epaminondam.* Referring to his death at the battle of Mantinēa. Compare *Nepos,* c. 9. — *Imperantem . . . relinquebat,* &c. In a double antithesis Cicero almost invariably uses the chiasmus. Compare i., 49, 118.—*Fomenta.* "The assuagers."

CHAPTER XXV.

§ 60.

Quid in pace? "What in peace?" *i. e.*, how is the case in peace, when all excitement from without is removed.—*Levis.* "Of no resolution."—*Heracleōtes Dionysius.* "Dionysius of Heraclēa," called here and at iii., 9, 18, by this appellation (*Heracleotes*), to distinguish him from another Dionysius mentioned at 11, 26. He was a native of Heraclea in Magna Græcia, and a disciple of Zeno; but, in consequence of a most painful complaint, he abandoned the Stoic philosophy, and joined the Cyrenaics or Epicureans, whose doctrine that *ἡδονή* and the absence of pain formed the highest good, had more charms for him than the austere ethics of the Porch. This renunciation of his former philosophical creed drew upon him the nickname of *μεταθέμενος,* or "the renegade."—*Dedoctus est.* Bentley's admirable emendation of the MS. reading *deductus est.* Compare *de Fin.*, i., 6, 20 : "*Si a Polyæno geometriam discere maluisset, quam illam etiam ipsum dedocere.*"—*Ex renibus.* According to Diogenes Laertius (vii., 37), and *Cic.*, *de Fin.*, v., 31, 94, it was a complaint of the eyes.—*Cleanthes.* Of Assus in Troas, succeeded Zeno as chief of the Stoics.

Quia quum, &c. Before *quia* we must mentally supply *hæc ratio*

me de sententia deduxit, and before *satis esset* we must understand *id*, making *tamen*, moreover, equivalent to *et tamen*. All the apparent difficulty of the passage will then be removed, nor will there be any need of inserting *si* between *quia* and *quum*, as Madvig (*ad Fin.*, p. 789) proposes. The past tenses of the subjunctive are used here, because Dionysius is speaking of the considerations which *at that time* induced him to alter his views; but *plurimos .... dolor* refer to the present time. — *Ex Epigonis.* "From the Epigoni." This was a play of Æschylus, turning on the legend of the Epigoni, or the sons of the seven warriors who had marched against Thebes in the contest between Eteŏcles and Polynīces. The Epigoni, more successful than their fathers, took Thebes and razed it to the ground. Accius translated this play of Æschylus, and Cicero quotes from his version.—*Audisne hæc*, &c. An Iambic trimeter.—*Amphiarāe.* Amphiarāus, the celebrated seer from Argos, was compelled by the treachery of his wife Eriphȳle to take part in the first Theban war. Pursued by Periclymenus, he fled toward the River Ismenius, and the earth swallowed him up, together with his chariot, before he was overtaken by his foe. Jupiter made him immortal, and he was worshipped as a hero. The quotation in the text shows that Zeno was already dead when Cleanthes held this discourse with Dionysius.

§ 61.

Posidonius. Of Apamēa in Syria, a Stoic philosopher and disciple of Panætius. He delivered lectures at Rhodes, which were attended by Cicero (B.C. 78). Hence he is called *noster*. — *Et id dicam.* For *et de quo id dicam*.—*Decedens ex Syria.* He had made Syria a Roman province in B.C. 64.—*Artus laborarent.* He had the ἀρθρῖτις, *i. e.*, gout and rheumatism. — *Honorificisque verbis prosecutus esset.* "And had addressed in complimentary terms."—*At ille .... inquit.* A transition to the *oratio recta*, because *inquit* has no infinitive.—*Nec committam*, &c. "Nor will I allow bodily pain to bring it to pass."—*Itaque.* "And so." Belongs to *disputavisse*.—*Faces doloris.* In the sense of *ardentissimi dolores*. Observe that *fax* is used metaphorically in another sense at i., 19, 44.

CHAPTER XXVI.

§ 62.

Omninoque omnes. "And, generally speaking, all." This form ascends from the individual to the general. *Omnes omnino*, on the other hand, would mean "all without exception."—*Contendendo.* Bentley's emendation, supported by the authority of one MS. The common text has *contemnendo*, but the *contentio animi* has been represented (from 22, 51, to this place) as one of the chief remedies against pain. Klotz conjectures *continuo*, "forthwith."—*Videmusne ut*, &c. An anacoluthon. The regular construction would be *ut* . . . . *nullus* . . . . *devitetur dolor*, but the nominative with the subjunctive is exchanged for the accusative with the infinitive. In the next sentence he resumes the *oratio recta.* Translate "Do we see, how that," &c.—*Apud quos*, &c. The full form of expression would have been, according to Kühner, as follows: "*apud quos eorum ludorum* . . . . *magnus honos sit, apud eos nullum ab iis* . . . . *devitari dolorem? apud quos autem* . . . . *viget, apud eos illi qui hanc* (*laudem*) *petessunt, nullum fugiunt dolorem.*"—*Petessunt.* "Earnestly seek after." An old intensive form according to Festus, and equivalent to *sæpius petunt.* Similar forms occur in Plautus, as *impetrassere, conciliassere*, &c.

Ambitionibus. In its original meaning of "suing for office," as is often the case in Cicero.—*Qui hæc olim*, &c. "Who formerly sought to gain these things by individual votes," *i. e.*, by going round from man to man. Before the introduction of the ballot, the votes in favour of each candidate were indicated by a dot (*punctum*) opposite the name. Hence *Hor.*, *Ep. ad Pis.*, 343: "*Omne tulit punctum.*" Observe that *hæc* refers to *honores*, but in a more general sense, *i. e.*, these things and the like.—*Itaque semper Africanus*, &c. A careless mode of speaking, as Wolf remarks, founded on the language of every-day life, for "*Itaque Africanus in Socratico Xenophonte, quem semper in manibus habebat, in primis laudabat illud,*" &c. The passage alluded to occurs in *Cyrop.*, i., 6, 25.

§ 63, 64.

In vulgus insipientium. "With the unreflecting portion of mankind."—*Si in oculis sis multitudinis.* "Even though you stand high with the multitude." The phrase *in oculis esse*, with the genitive or dative, means "to stand high with," "to be an object of attention and respect." Compare *Ep. ad Att.*, vi., 2: "*publicanis in oculis*

sumus."—*Ejus judicio stare.* "To rely on their judgment."—*Amplitudinem animi*, &c. "That an enlarged capacity, and, as it were, a certain elevation of soul as lofty as possible," &c. Some editors reject *animi* after *amplitudinem*, but it is very properly retained by Kühner and Klotz. The term *quasi* serves to apologize for the employment of *exaggerationem* here, which is very uncommon in this sense. The verb *exaggerare* with this metaphorical meaning is more common. Compare v., 18, 51, and 30, 85.—*Si vacet populo.* "If it does not trouble itself about the crowd," *i. e.*, about their opinion.—*Se tamen ipsa delectet.* "Derives, nevertheless, gratification from itself."

Sine venditatione. "Without puffing." Said properly of sellers. Compare *Læl.*, 23, 86 : "*A multis ipsa virtus contemnitur, et venditatio quædam atque ostentatio esse dicitur.*"—*Et sine populo teste.* For *nec teste populo*, on account of the foregoing *sine venditatione.*—*Omnia bene facta.* "All generous actions."—*Sed tamen.* Taking the place of *sed quod.* Compare notes on i., 1, 1 : "*non quia . . . sed.*"—*Theatrum.* To be taken for the company assembled to see and hear a play, the "audience," as at i., 44, 106. Compare *Sen.*, *Ep.*, vii., *extr.* : "*Hæc ego non multis, sed tibi ; satis enim magnum alter alteri theatrum sumus.*" — *Conscientia.* "Than one's own consciousness of its exercise."

CHAPTER XXVII.

§ 65.

Ut hæc patientia, &c. "In what way," &c.—*In omni genere.* "In every instance." — *Aut propter gloriæ.* A few inferior MSS., and some early editions, have *amorem* after *gloriæ*, but without any necessity. The omission of the noun in the second clause, after it has been mentioned in the first, is not uncommon. Compare iv., 31, 65 : "*Ac de malorum opinione hactenus : videamus nunc de bonorum.*" — *Omissa contentione.* "Having given up all grappling with it."—*Studio et gloria.* "For some particular object, and from a desire for renown." — *Ægrotare viriliter.* "To endure sickness like men."—*Græci homines.* Like *Græculi.* A contemptuous way of speaking of the Greeks in Cicero's time.—*Non satis animosi.* "Of no great courage."—*Ut est captus hominum.* "As far as the capability of this people to be so extends." Compare Kühner : "*Græci qua sunt a natura instructi prudentia.*" Tischer explains it by "*quantam prudentiam (vulgaris) humana natura capit,*" a view which Moser had

previously very correctly condemned.—*Humane.* "In a manly manner." Compare Kühner: "*animo moderato, uti hominem decet.*"—*Cimbri et Celtiberi.* Compare *Val. Max.*, ii., 6, 11: "*Alacris et fortis Cimbrorum et Celtiberorum (philosophia), qui in acie gaudio exultabant, tamquam gloriose et feliciter vita excessuri; lamentabantur in morbo, quasi turpiter et miserabiliter perituri.*"—*A certa ratione.* "From fixed principles."

§ 66.

Studio. "By some particular object." — *In eo.* Sc. *cui student, et quod bonum opinantur.* — *Debeas.* The *conjunctivus potentialis.* (*Madvig*, § 350.) — Compare ii., 11, 25, "*sit propositum;*" 22, 52, "*reperias;*" 29, 73, "*consequatur.*" — *Hæc ratio.* "This train of reasoning."—*Præsertim quum*, &c. In the first book Cicero treats of contempt of death, which, according to the principles of the Stoics, it was lawful, under certain circumstances, to inflict on one's self. Compare i., 49, 118 and 119.

§ 67.

Arionem Methymnæum. "Arīon the Methymnean," *i. e.*, a native of Methymne in the island of Lesbos. The well-known fable of Arion (about 620 B.C.) is related by Herodotus (i., 23), Aulus Gellius (*N. A.*, 16, 19), and Ovid (*Fast.*, 11, 83).—*Equi Pelopis.* When Pelops was a suitor for the hand of Hippodamīa, and was about to engage with her father Œnomăus in a chariot race, which had already cost many their lives, Neptune, whose aid he invoked, gave him a golden chariot with wonderfully swift horses. *Pind.*, *Olymp.*, 1, 67, *seqq.*, *ed. Böckh.*—*Per undas . . . . rapuisse.* Evidently a quotation from some poet.—*Tanti sint, ut ferendi non sint.* A conjectural reading of Lambinus for the common lection *tanti non sint, ut ferendi sint.* — *Ad clepsydram.* We may supply here mentally *declamandi* (i. e., *rhetoricas*) *exercitationes instituemus.* The water-clock, or clepsydra, was used in the private exercises of the young men, as well as for the purpose of timing public speakers.—*Sic enim diximus.* "For so we have arranged." Compare above, 3, 9. — *Sed tibi hoc video*, &c. "I see clearly, however, that I can not remain long your debtor for this," *i. e.*, for the continuation of our present disputation. He means that he will have to resume it in the afternoon, after the rhetorical exercises of the morning have been concluded.—*Illud quidem.* The rhetorical exercises.—*Hoc eodem tempore.* By *hoc* is meant the philosophical disputation. After *eodem tempore* supply *quo hodie*, *i. e.*, in the afternoon.

NOTES.

BOOK III.

CHAPTER I.

§ 1.

Quæsita sit ars. "A particular art has been sought after." Wolf makes *quæsita* here the same as *inventa*, but incorrectly, since *quæsita* denotes something desired or wished for.—*Ejusque utilitas . . . . consecrata.* "And its utility has been consecrated to a discovery (of this same art) on the part of the immortal gods," *i. e.*, on account of its utility, the discovery of the art of healing has been attributed to the gods, and the art itself, in consequence, held sacred.—*Deorum immortalium.* Apollo and his son Æsculapius. — *Tam desiderata.* Observe the elegant employment of *tam* for *adeo.*—*An, quod.* "Is it because." Equivalent to *an hæc caussa est, quod.* Ochsner, less correctly, makes *an* here have the force of *annon* or *nonne.*—*Corporis gravitatem et dolorem.* "Indisposition and pain of body." *Corporis gravitas* (the same here as *membrorum gravitas*) properly denotes the condition of a person whose limbs feel heavy ; consequently, indisposition in general.—*Ita fit, ut animus,* &c. The idea is this : when the body is sick, the mind can discover the cause of the malady ; but when the mind is sick, that is, when it is agitated by any disturbing emotions, which are the maladies of the mind, it has to judge about itself. When the mind, then, is in an unsound state, how can it judge of itself with any correctness ? — *Quo judicatur.* "By which its decisions are made."

§ 2.

Haud erat sane, quod. "There would be no reason, certainly, why." Compare note on 1, 8, 17, "*superbum id quidem est.*"—*Rationem.* "Philosophy," *i. e.*, intellectual development.—*Nunc.* "But now." Generally with *autem* or *vero*, as at iv., 24, 54.—*Parvulos igniculos.* "Some minute sparks." For the double diminutive,

compare *de Nat. D.*, iii., 17, 43, "*aureola oratiuncula;*" and *Acad.*, ii., 44, 135, "*aureolus libellus.*"—*Depravati.* Most of the MSS. have *depravatis*, but Tischer gives the preference to *depravati*, the reading of the Vatican MS., on account of the *in pravitate versamur* (equivalent to *depravati sumus*), and also because *depravatis* in the sense of *pravis* would be inadmissible here.—*Adolescere.* "To come to maturity."—*Suscepti sumus.* "Are acknowledged." The verb *suscipere*, like *tollere*, is, properly, to take up a new-born child from the ground, and by that action to recognize it as one's own. An ancient custom among the Romans.—*Redditi.* Scil. *ab nutricibus.*—*Magistris.* "Instructors." Kühner thinks that the παιδαγωγοί, who were slaves, are here meant. This, however, can hardly be correct.—*Opinioni confirmatæ.* "Deep-rooted prejudice."

CHAPTER II.

§ 3.

Poetæ. At ii., 11, 27, also, their influence is condemned.—*Magnam speciem præ se tulerunt.* "They have made a great parade."—*Et inhærescunt.* Observe that *et* here before *inhærescunt* points out this as the general result of *audiuntur, leguntur, ediscuntur*, and hence must be rendered "and, in consequence."—*Accessit eodem*, i. e., *poetis.*—*Quasi maximus quidam magister.* "As it were some teacher, the greatest of its kind."—*Ad vitia consentiens.* "Declaring unanimously for vice."—*Inficimur.* "Are we contaminated."—*Naturam ii vidisse.* Keil's admirable emendation of the common reading *naturam invidisse.* The expression *naturam videre* is the same as *videre quid sit naturale*, or *quid natura postulet.*—*Honoribus, imperiis.* "Than civil appointments, than military commands."—*Honestatem.* "Distinction."—*Quam una natura maxime anquirit.* "Which right reason alone anxiously seeks after, above all things." *Natura* is here equivalent to *perfecta ratio* in the Stoic sense (τῇ φύσει ἕπεσθαι), and hence we are to read *una*, and not *unam*, as some propose. *Anquirit* is given by Tischer instead of the *inquirit* of the MSS., because Cicero never uses *inquirere in aliquid*, except in the sense of "to investigate any thing." *Anquirere*, on the contrary, according to Festus, is equivalent to *circum quærere*, and consequently means "anxiously to look out for any thing."

In summa inanitate versatur. "Finds himself busied about the merest trifles."—*Eminentem effigiem.* "Conspicuous form." The expression properly denotes "a figure of exquisite workmanship,"

consequently, a statue or relievo. It is *solida*, "massive," and *expressa*, "perfectly wrought." On the other hand, *adumbrata imago* is a "sketchy representation," a "mere outline."—*Gloria.* "True glory."—*Consentiens laus.* "The concurring praise."—*Bene judicantium.* Not "favorably," but "correctly."—*Tamquam imago.* "As if its echo." The term *imago* (with and without *vocis*) is the usual Latin expression for "echo." Compare Horace, *Od.*, i., 20, 6: "*jocosa Vaticani montis imago.*"

§ 4.

Simulatione honestatis. "By assuming the resemblance of what is becoming."—*Qua cæcitate.* "In this blindness."—*Atque ii quidem.* For *et tamen ii.*—*Cursus errore.* "By an error in their course," *i. e.*, by the erroneous course of conduct which they have marked out for themselves.—*Feruntur.* "Are hurried away." Equivalent here to *auferuntur*, i. e., *abripiuntur.*—*Insipientibus.* "Of weak minds."—*Curari possint.* "Can be cured."

CHAPTER III.

§ 5.

At et morbi. Observe that *et* here before *morbi* is what grammarians term *particula pendens.* Cicero intended to say (with reference to the preceding *utrum an*), *et morbi . . . corporis, et medicina certior est morborum animi quam corporis;* but he falls, after a somewhat lengthened exposition of this first point, into an anacoluthon, *Qui vero*, &c. Compare 26, 63, "*et Æschines;*" and iv., 35, 74, "*et illud.*"—*Sollicitant.* "Disturb."—*Æger.* "Disordered," *i. e.*, under the influence of any *perturbatio.*—*Ægritudine et cupiditate.* "Disquietude and desire."—*Qui vero probari potest*, &c. "But how can it be proved," &c. An abbreviated form of expression for *probari . . ut credam*, with the accusative and infinitive. We have a similar use of *ut* with *tenere*, v., 11, 34, "to abide by one's opinion," and *efficere*, "to prove."—*Valeat.* In the singular, annexed only to the last subject, as the more important one. Compare *Acad.*, ii., 35, 113: "*Hoc mihi et Peripatetici et vetus Academia concedit.*"—*Qui se sanari voluerint.* The insertion of the accusative of the reflexive pronoun, as the subject of the infinitive after verbs of desiring, &c., is, as we have already remarked (i., 41, 98), truly Ciceronian.

§ 6.

Omnibusque. After the negative, the Latin writers, especially Cicero, often introduce the antithesis with a copulative instead of an adversative particle. *Sed* is corrective; *et* simply places the positive proposition next to the negative; *que* ("and so") introduces the one as the consequence and result of the other; and *atque*, *ac* ("and much more") appends it, in order to increase the intensity. Compare i., 29, 71; v., 10, 30.—*Opibus viribus.* The proverbial expressions *equis viris* and *ventis remis*, "with might and main," often occur like the present, which has the same force, without the connecting *que.*—*De universa philosophia.* "Respecting philosophy in general." Compare ii., 2, 4: "*universæ philosophiæ vituperatoribus.*" —*Expetenda esset.* After a perfect, even in such dependent propositions as are applicable to the present or all other times, Cicero often employs the imperfect of the subjunctive. Compare i., 1, "*pertinerent . . . contineretur.*"—*In Hortensio.* Consult notes on ii., 2, 4.—*Nec scribere.* He alludes especially to the *Academica*, and the treatise *de Finibus.*—*Duobus superioribus.* Supply *libris.*

§ 7.

In Academiam . . . . descendimus. Consult notes to ii., 3, 9.—*Caussam disserendi.* "Theme for disputation."—*Tum res acta sic est.* "The matter was then carried on in the following manner."

CHAPTER IV.

§ –7.

Cadere in sapientem. "To affect a wise man." The expression *cadit aliquid in aliquem* means properly "one meets with something so as to have a part in it." So *in consuetudinem nostram non caderet*, "that would not agree with the usage of our language." Hence, in the present instance, the idea is, the wise man appears to have to do with grief, to have a part or share in it, in common with the rest of his species.—*Formidines*, &c. An incorrect enumeration. At 5, 11, we have the more accurate division and subdivision of the *perturbationes.* Compare iv., 7, 16.—*Hæc enim.* The neuter used, as at i., 24, 56, after *vitis* and *arbor.*—*Ego poteram morbos.* "I might name them diseases." Compare *de Fin.*, iii., 10, 35.—*Verbum e verbo.* "Word for word," *i. e.*, literally. Equivalent to *ad verbum*, 19, 44. Cicero is again mistaken (as at ii., 15, 35, with regard to

πόνος and *labor*), for πάθος is a more comprehensive idea than *morbus* (νόσος). — *Non satis usitate.* "Not very usually." — *Nisi . . . . videtur.* Compare ii., 18, 42 : "*nisi quid vis ad hæc.*"

§ 8.

Hæcine. Neuter plural. Less correctly *hæccine.* Compare *Madvig*, § 81, *Obs.*, and *Ritter*, *ad Ter.*, *Andr.*, p. 22, *seq.* — *Gloriosa.* "Boasted." — *Magno.* The form *magno*, with *æstimare* for *magni*, occurs more than once in Cicero. Compare *de Fin.*, iii., 3, 11 ; *in Verr.*, ii., 4, 7, 13 ; *Madvig*, § 294.—*Quæ est de vita.* Socrates was the founder of ethical philosophy. The philosophers who preceded him occupied themselves chiefly with physical speculations. Compare v., 4, 10. *Esse de* is "to treat of any thing." Compare i., 11, 24. — *Id est . . . . insaniam.* This whole clause is regarded by Bentley as an interpolation, and is inclosed within brackets by Ernesti, Wolf, and Tregder. Orelli, however, defends its correctness, on the ground of its being intended to explain more fully what has just gone before.

§ 9.

Et omnium insipientium, &c. Observe that *et* here (as *atqui* and *jam vero* elsewhere) introduces the minor proposition of the syllogism. So 7, 15 : "*et sapientis animus*," &c. ; 8, 18 : "*et sunt illa sapientis.*"—*Constantia.* "Steadiness."—*His rebus.* Referring to *tranquillitas* and *constantia.*—*Corpore.* "A disordered frame."

CHAPTER V.

§ 10.

Nec minus illud acute. "Nor did they dispose of the following point less acutely."—*Animi . . . mentis.* Observe that *animus* is the whole, "the mind ;" *mens*, one of its three parts, "the faculty of thinking ;" in its application it is termed *ratio.* Compare i., 10, 20. —*Amentiam.* By this is meant absence of understanding, want of intellect ; by *dementia*, on the other hand, perversion of the understanding, irrationality.—*Eandemque.* "And the same (under different circumstances)." — *Nomina posuerunt.* For *imposuerunt* ; used elsewhere in the same sense.—*A Socrate acceptum.* Especially from the second Alcibiades, which, although not Plato's (ancient critics attributed it to Xenophon), is still quite Socratic.—*Qui est enim animus*, &c. "For whatever mind is in any way disordered."—*Eadem-*

que. "And also (under different circumstances)."—*Sed id alias; nunc*, &c. The same ellipsis occurs at 30, 73.

§ 11.

Totum, &c. The Latin writers employ fewer abstract words than the moderns. The idea is this: Generally speaking, the essence and quality, as in the present instance, are expressed by the signification of the word itself. Compare § 6: "*de universa philosophia.*"—*Quod est in consuetudine*, &c. "What is usual in Latin discourse."—*Exisse ex potestate.* Scil. *sua.* "Are no longer masters of themselves." Compare iv., 36, 77: "*iratos proprie dicimus*," &c. The corresponding Greek form is *ἐξίστασθαι ἑαυτῶν.* We have the opposite expression *in sua potestate esse* in *Nep.*, *Att.*, 6, 1.—*Cui regnum . . . tributum est.* Compare i., 10, 20.—*Græci autem μανίαν*, &c. The term *μανία* most probably comes from the root MA–, whence the radical MAΩ, and from this *μαίομαι*, *μαιμάω*, to strive vehemently.—*Quæ juncta stultitiæ patet latius.* "Which, being allied to folly, extends more widely."—*Volunt.* "Wish to do so too," *i. e.*, *insaniam a furore distinguere.* For *quidem*, consult notes on i., 3, 6.—*Verbo.* "In the term (which they employ for this purpose)."

Athamantem. The madness of Athamas, which was occasioned by the flight of Phrixus and Helle, his children by a former marriage, urged him on to the murder of his son Learchus, and to the pursuit, with the same intent, of Ino, his second wife, and her other son Melicertes.—*Alcmæonem.* Alcmæon avenged the death of his father Amphiaraus (see ii., 25, 60) on his mother Eriphyle. Like Orestes, who had committed the same crime, he was seized with madness. The same visitation in the case of Ajax was the result of disappointed ambition in not having obtained the arms of Achilles.—*Furere.* The present, because in Cicero's time the tragedies which related to these subjects were still extant.—*Duodecim tabulæ.* The language of the law was as follows: "*si furiosus escit, agnatûm gentiliumque in eo pecuniaque ejus potestas esto.*"—*Si . . . . escit.* Instead of *escit*, which in Plautus and Lucretius is equivalent to *erit*, the MSS. here have the gloss *esse incipit.*—*Stultitiam.* In the Stoical sense, as equivalent to *insaniam.* Compare 4, 9; 5, 10; 6, 13.—*Mediocritatem officiorum.* The Stoics divided *officia* into *media* (or *communia*), ordinary duties, and *perfecta* (*τὸ καθῆκον—τὸ κατόρθωμα*). Compare *Cic.*, *de Off.*, i., 3, 8. The *media officia* may be fulfilled even by an *insipiens.*

Mentis ad omnia cæcitatem. Compare *Ter.*, *Andr.*, ii., 3, 4: "*tuum animum ad nuptias.*" Elsewhere *ad* ("with reference to") occurs

only after an adjective, as, for instance, *Liv.*, xxi., 54: "*cæcus ad has belli artes*;" and below, 33, 79: "*consolatio ad veritatem firmissima*;" and also after verbs. Compare i., 4, 7.—*Non possit.* When one verb is common to two propositions, a positive and a negative one, Cicero generally (and in the case of *posse* always) repeats it. So above, i., 48, 116, "*defuerunt . . . . non defuit*;" iv., 31, 67, "*numquam posse . . . . posse*;" v., 39, 114, "*non poterat . . . . poterat.*"

CHAPTER VI.

§ 12.

Silice nati. An allusion to *Hom.*, *Od.*, xix., 163: *οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου, οὐδ' ἀπὸ πέτρης.* Compare *Il.*, xvi., 33, *seqq.*—*Est natura.* "We have by nature."—*Crantor.* Compare notes on i., 48, 115. The Greek is given by Plutarch, *Consol. ad Apol.*, c. 3.—*Nescio quam.* Contemptuously; spoken of a person or thing which the speaker does not choose to notice more distinctly.—*Indolentiam.* "Insensibility." According to Nonius (ii., 453), *indolentia* is a word coined by Cicero to express the Greek *ἀναλγησία*; for this reason he adds (*e. g.*, *de Fin.*, ii., 4, 11) *ut ita dicam.*—*Ne ægrotus sim.* "I wish I may never be ill." Equivalent to *utinam numquam ægrotus sim.*—*Sin, inquit, qui fuerat*, &c. "But if, adds he, (I ever should be so), let the feeling, which before had been mine, still be present unto me, whether," &c. The reading even of the best MSS. here is corrupt; *si inquit* (*inquid*) *fuerat sensus adsit.* Wolf's conjecture, *sin, is, qui fuerat, sensus adsit*, takes too great a liberty with the MSS. Tregder's *sin quid fuerit*, equivalent to *si quid acciderit*, is too strong a contrast to *ne ægrotus sim;* these euphemisms being elsewhere always used to express death. With regard to *inquit*, we find it repeated in other passages, especially when the thought, as here, takes a new direction. Compare ii., 19, 44: "*ergo, inquit, dolor*," &c. —*Istuc nihil dolere.* "That insensibility." —*Non sine magna mercede*, &c. "Not without a great expenditure of some unnatural apathy in the mind," &c., *i. e.*, it can not be but at the expense of, &c.

§ 13.

Hæc oratio sit hominum, &c. "This be the language of men who flatter," &c.—*Quod erit necessarium.* Namely, "to his existence as a human being."—*Illud quidem sic habeto.* "Of this, however, be assured."—*Sanatus sit.* "Be made thoroughly sound."—*De omni*

animi perturbatione. Equivalent to *de perturbatione animi omnino.*—*Primo.* As far as 10, 22 ; *deinde,* to the end of the book.—*Breviter adstringere.* "To compress within a brief space." Compare *de Fato,* 14, 32, "*hæc arctius adstringi ratio non potest.*"

CHAPTER VII.

§ 14.

Est fidens. "Relies on himself."—*Quoniam confidens,* &c. The omitted clause is easily supplied, namely, *non dico* confidens, *quoniam* confidens, &c. We have the complete expression at 9, 20, "*invidentiam. Non dixi invidiam quæ tum est, quum invidetur.*" Observe that *confidens,* without the adverb, is used in a good sense only by Terence, *Andr.*, v., 2, 14.—*Ductum verbum a confidendo,* &c. "Though the word is derived from confiding in one's self, which is a matter of praise."—*Confidere.* "Self-reliance."—*Atque.* Equivalent here to *atqui,* like *et* at 4, 9. —*Et . . . . quidem.* "Aye, and," *i. e.*, and together with it : enlarging the idea of *timor* for the purpose of establishing the next conclusion, *ut serviat,* &c.—*Siquando.* "If at any time it so happens." *Si forte* is more frequently employed in this elliptic sense than *si quando.*—*Recipit, recipiat.* Intentionally so placed. Compare ii., 21, 47 : "*si nihil esset aliud, nihil esset homine deformius ;*" and iii., 5, 11 : "*ut furor . . . . possit, non possit insania.*"—*Ne ægritudo quidem.* See note to i., 6, 11 ; so, also, 9, 19 ; 10, 21.

§ 15.

Despicere. Observe that *contemnere* refers to things that are altogether empty and valueless ; *despicere* to things that we regard as beneath us.—*Efficitur.* "It follows." Literally, "it is made out." —*Non est probe affectus,* &c. "Is not in a proper condition for performing its office." As regards the expression *ad munus fungendum,* compare *Zumpt,* § 657. In connection, however, with *esse,* we must retain the impersonal construction, *hoc munere fungendum est.* —*Statu.* "From its ordinary condition."—*Deest officio suo et muneri.* "Can not perform its office and appointment."—*Munus suum.* "Its duty."—*Ita effectus.* "In such a condition."—*Vacabit.* The future (after a present) is often used by Cicero in the *conclusio.* Compare 8, 18, "*aberit igitur,*" &c. ; 9, 19, "*vacabit.*"

CHAPTER VIII.

§ 16.

Qui sit temperans. The corresponding proposition does not follow until § 18 : *eum necesse est esse constantem.* The whole chapter is full of anacolūtha and complicated parentheses ; the result not merely of an intentional imitation of ordinary conversational language, but also of Cicero's doubt and hesitation respecting the subject itself, namely, a correct Latin translation of the word *σωφροσύνην.*—*Eamque virtutem.* A transition to the form of a principal proposition, for *et cujus virtutem.* Compare i., 44, 106, at "*neque te mei miseret.*"—*Quod angustius apud Græcos valet.* "Which (*i. e.*, *frugalitas*) the Greeks take in a more restricted sense."—*Frugi homines.* Originally the expression was "*ager frugi ferendæ aptus.*" To what extent this idea has been carried out, when applied to the human race, may be seen from iv., 16, 36. It is difficult to give the exact meaning of the word in English ; "respectable men," or "honorable men," comes the nearest to the sense. Σώφρων has a still wider meaning, being equivalent to *σῶος κατὰ τὴν φρένα*, one whose mind is as it should be.

Omnis enim abstinentia, &c. Another anacolūthon. He should have added, *reliquæ etiam virtutes frugalitate continentur.* We find a similar inaccuracy in *de Fin.*, iii., 3, 11 : "*ceteræ philosophorum disciplinæ . . . eas . . . . nihil adjuvare arbitror.*"—*Sed habere potest ἀβλάβειαν.* The truth is, *ἀβλάβεια* and *ἀβλαβής* have, in reality, this signification. Cicero's partiality for his mother tongue renders him every now and then unjust toward the Greeks.—*Iis angustiis.* "By those narrow limits."—*L. Pisonis cognomen.* L. Calpurnius Piso Frugi, a celebrated orator and composer of annals. In the year 149 B.C. he carried through, as tribune of the people, the *lex Calpurnia de pecuniis repetundis.* He was consul in 133, and censor in 120. Compare *Cic. pro Font.*, 13, 29 : "(L. Piso) *tanta virtute atque integritate fuit, ut etiam illis optimis temporibus, quum hominem invenire nequam neminem posses, solus tamen Frugi nominaretur.*"

§ 17.

Præsidium reliquit. "Has abandoned his post."—*Eo.* "For this reason."—*Reliqua igitur est.* This is Madvig's conjectural emendation of the MS. reading, *reliqua igitur et quarta virtus ut sit ipsa*

frugalitas. It is more simple than Kühner's: *reliqua igitur et quarta virtus erit ipsa frugalitas.*

§ 18.

Ab eo . . . ab eo. In the same way we find *id* repeated after an intermediate sentence, at 28, 71; and *is* after *Oileus ille*, at 29, 72, to render the passage more intelligible.—*Durius.* "Too harsh."—*Lusisse putemur*, &c. "We may be supposed to have been in a sportive mood, if there be nothing really (in our derivation)."—*Nequicquam.* So Varro, *L. L.*, x., 81, M.: "*ex ne et quidquam, media extrita syllaba, coactum est nequam.*" This, however, is a mistake; *nequam* and *nequitia* are derived from the same root as *nequire.*—*Nihil dicitur.* The term *nihil* is, it is true, nowhere else used in the sense of *nequam*, for *nihil es* in *Div. in Cæcil.*, 14, 47, and *Ep. ad Fam.*, vii., 27, 2, signifies merely, "you are utterly insignificant." We find, however, in Greek ὁ, ἡ, οὐδέν, "a good-for-nothing person." Some of the MSS. have *nihili*, which Moser has retained, because in Varro, *l. c.*, we have "*itaque ut eum, quem putamus esse non hili, dicimus nihili, sic, in quo putamus esse non hili, dicimus nequam.*"—*Et sunt.* Compare notes on 4, 9.

CHAPTER IX.

§ -18.

Heracleotes Dionysius. Compare notes to ii., 25, 60.—*Ad ea.* Compare i., 4, 7.—*Apud Homerum.* In the Iliad, ix., 646, *seqq.*, ἀλλά μοι οἰδάνεται, κ. τ. λ.—*Tristibus iris.* Compare note on "*tristis Eurystheus*," ii., 8, 20.

§ 19, 20.

In vitio. "In a faulty state," *i. e.*, out of order.—*Semper vacat vitio.* "Is always free from disorder."—*Nunquam tumet.* "It is never puffed up."—*Ejusmodi est.* Equivalent to *turgescit et tumet.*—*Læsus videatur.* Supply *sibi.*—*Ei quam maximum dolorem inurere.* "To leave in him the burning smart of the greatest possible anguish." A metaphor borrowed from branding.

Etenim. This word does not here introduce the proof of *qua . . . . vacabit*, but a new proof of the assertion, *ægritudine sapiens vacabit*; consequently, it might be exchanged for *porro* or *præterea.*—*Invidentiam.* "A disposition to envy." Cicero uses *invidia* only in a passive sense. To avoid ambiguity, he employs the word *invidentia* to

express the active meaning, namely, an envying of others.—*Quum invidetur.* "When one is envied."—*In Melanippo.* "In the Melanippus." A piece of Accius's. According to Nonius, the complete verse ran thus: *únde aut quis mortâlis florem líberûm invidít meŭm?* being a trochaic tetrameter catalectic. Observe that *florem liberŭm meŭm* is for *florem liberorum meorum.*—*Invidit.* According to an ancient superstition, which exists in all countries, the "evil eye," or looking askant (*fascinare*, *βασκαίνειν*), brings misfortune to those on whom the glance is cast.—*Male Latine.* Supply *dictum* or *dixisse.* — *Dixit audacius.* In the time of Accius, the accusative was used; in a later age, the dative, so that Cicero's *audacius* is not quite correct.

CHAPTER X.

§ 21, 22.

Theophrastus. In his work entitled Καλλισθένης ἢ περὶ πένθους. Compare i., 19, 45.—*Interitum Callisthenis.* In revenge for the opposition of his old schoolfellow and friend to his assumption of divine honors, Alexander put Callisthenes to death on a charge of being privy to a plot for his assassination.—*Angitur.* "Is disquieted."—*Ægre ferre.* Equivalent to *ægritudine affici.*

Concluduntur que contortius. In the sense of "*breviter adstringere argumenta*" (6, 13), but with a slight dash of blame.—*Latius aliquanto.* Namely, to the end of the present book. *Aliquanto* is an intermediate expression between *paullo* and *multo*, and consequently is milder than *multo*, which is Cicero's real meaning. Some MSS. have *aliquando*, which also makes good sense.—*Nihil.* Compare notes on i., 2, 5.—*Mediocritates vel perturbationum*, &c. "Do not, I confess, please me with their moderate states of either the disturbing emotions or the diseases of the soul." Compare 31, 74; *Acad.*, ii., 44, 135: "*Mediocritates illi probabant, et in omni permotione naturalem volebant esse quendam modum.*"—*Malum est.* Bouhier's emendation. The reading of the MSS., *magnum est*, is nonsense.

§ 23.

Motus turbidus. "Turbid movement."—*Ægris enim corporibus*, &c. "For a disorder of the mind is very like the condition of disordered bodies." Observe that *ægris corporibus* is an abbreviated comparison for *ægrorum corporum statui.* Compare i., 1, 2: "*cum Græcia sunt conferenda.*"—*Quæ est voluptas animi*, &c. "Which is

an extravagant feeling of delight, and one expressed by passionate gestures." Compare ii., 24, and iv., 6, 12.—*Nomen habet non sejunctum a dolore.* "Is an idea which can not be separated from pain." *Sejungere* in prose is always followed by *a.*

CHAPTER XI.

§ 24.

Partibus. Observe that *pars*, not *species*, in Latin, is the usual opposite of *genus.* So v., 25, 71: "*genera partesque virtutum.*"—*Isque motus . . . citetur.* The verb *citare*, "to call forth," would seem (except in this instance, and at i., 10, 20) to be used only with reference to persons.—*Altera voluptas gestiens.* "One is a pleasure expressed by passionate gestures."—*Opinione.* Depending on *elata.*—*Opinati.* In a passive sense. The deponents, in strictness, are merely middle verbs, and hence passive forms, of course, occasionally occur. Compare 24, 58, "*opinatum est.*"

§ 25.

Bonorum opinione turbantur. A brachyology for *bonorum opinione nascuntur tamque turbide moventur.* So *Top.*, 26, 99: "*huic generi, in quo et misericordia et iracundia et odium et invidia et ceteræ animi affectiones perturbantur.*"—*In vita hominum* (in all the MSS.). "In the life of men," *i. e.*, as long as they are capable of action; for so long only can *stultitia* assume a practical form. *Immittere* is here used absolutely, according to the analogy of *habenas, barbam, capillos immittere;* consequently, the conjectural emendation *in vitam* must be rejected.—*Omnibus viribus atque opibus.* "With all the force (within us), and with all the resources (that exist extraneously)."—*Id enim sit propositum.* "For that might be our task." Compare ii., 27, 66, at *debeas.*—*Velis remisque.* Also *remigio veloque, remis velisque, remis ventisque,* in the poets; *ventis remis* in *Cic., ad Fam.*, xii., 25, 3. So *de Off.*, iii., 33, 116, *viris equisque.*

CHAPTER XII.

§ 26.

Tantalo prognatus. Equivalent to *Tantali nepos*, and referring to Thyestes. The verses are trochaic tetrameters catalectic, and are from the Thyestes of Ennius. They are only introduced for the

sake of contrast with what follows. Thyestes (the story of whose deadly quarrel with his brother Atreus is well known, see i., 44, 107), was deposed by the Atridæ, and died in exile.—*Qui quondam*, &c. This relates to Pelops. Compare notes on ii., 27, 66. Respecting *socrus*, Nonius says (p. 223, *ed. Merc.*): "*Socrus et masculino genere veteres dici posse voluerunt.*"—*Raptis nanctust nuptiis.* "Won and bore away as his bride." *Nanctust*, old form, and contracted for *nactus est.*—*Nolite, inquit*, &c. The verses here given are Bacchiac tetrameters acatalectic. The Bacchius (⏑ – –) is sometimes resolved into the second epitrit (⏑ – ⏑ ⏑), and sometimes, by means of a long anacrusis, is changed into a molossus (– – –). In the third verse, a word, perhaps *meo*, is wanting. The scanning is as follows:

> *Nōlīte, hōsp|ĭtēs, ād | me ădīre īll|ĭco īstīm!* |
> *nē | cōntā|gĭō mĕă | bŏnīs ūmb|răve ōbsīt:* |
> — *tānt|ă vīs scĕlĕ|rīs īn cōrp|ŏre hæ̆rēt.* |

Illico istim. "Depart straightway from the place where you are." *Istim* is old Latin for *istinc*, in which the pronominal root *iste* still exerts its force as a pronoun of the second person.—*Umbrave.* "Or even my very shadow."—*Luce.* Equivalent to *conspectu, commercio hominum.*—*Sceleris alieni.* Namely, of Atreus, who had murdered the children of Thyestes, and served them up at supper to their father.

Filium solis. "Æetes, king of the Colchians."—*Refugere oculi.* "The brightness of his eyes is gone." More literally, "the eyes are sunk into their sockets." The lines are Iambic trimeters, and are probably from the *Medus* of Pacuvius.—*Situ nidoris.* "Through steaming want of cleanliness." *Nidor* here refers to the unpleasant steaming odor arising from long-continued want of cleanliness.—*Atque.* The last syllable (*que*) suffers elision by synapheia before the initial vowel of the succeeding line.—*O stultissime Æeta.* The Latins seldom attach adjectives immediately to proper names. Compare, however, i., 40, 96, "*pulchro Critiæ.*"—*Quæ tibi casus invexerat.* He means that they were not occasioned by the accidents that befell him.—*Et quidem inveterato malo.* "And (you brought them upon yourself), too, in the case of an old evil." Supply *tibi ipse addidisti.*—*Est autem ægritudo*, &c. "Whereas grief consists, as I shall show, in the notion of some recent evil."—*Regni desiderio.* According to one tradition (which is at variance with the received story), the possession of his throne was contingent on that of the golden fleece, stolen from him by Jason and Medea. He was

deposed by his brother Perses.—*Imperare . . . . . liberis.* An allusion to Cæsar's attempts to establish an absolute monarchy.

§ 27.

Dionysius. Dionysius the younger is meant, who was deposed by Timoleon, B.C. 343. For *quidem*, see note to i., 33, 80. What follows to the end of the chapter is a digression, such as often occurs in animated conversation.—*Usque eo . . . . non.* "Too little." Compare ii., 6, 17, "*quam non.*"—*Tarquinio quid impudentius.* Compare i., 2, 5 : "*nihil mathematicis illustrius.*"—*Qui gereret.* "Since he waged." The subjunctive, assigning the reason for the previous assertion.—*Iis.* The Romans.—*Cumas contulisse se dicitur.* Compare, however, *Augustin.*, *C. D.*, iii., 15.

CHAPTER XIII.

§ -27, 28.

Id est. So *Acad.*, i., 2, 6 : "*Si Epicurum, id est, si Democritum probarem.*" — *Carnificina.* "Torture itself."—*Habet.* "Is always combined with," *i. e.*, always brings with it.—*Tabem.* "Consuming care." — *Fœditatem.* "Disfigurement." — *Exest.* "It preys upon."—*Miseria carere.* Used inadvertently by Cicero in the sense which he himself repudiates, i., 36, 88. So 18, 40 : "*si malo careat;*" and 41 : "*ut dolore careat.*"

Atque . . . quidem. A transition to a fresh subject, as at v., 2, 6 : "*Ac philosophia quidem.*" — *Quum quid ita visum sit*, &c. "When any thing has presented itself in such a way that some great evil appears," &c. As regards *visum sit* followed by *videatur*, compare *de Orat.*, iii., 10, 39 : "*Sed usitatis (verbis) ita poterit uti, lectissimis ut utatur.*"—*Opinionem mali*, &c. "That sorrow is, by the very constitution of our nature, an idea formed by us of any evil," *i. e.*, it comes by nature, and is consequently unavoidable. Compare 15, 32 : "*(Epicurus) censet, necesse esse omnes in ægritudine esse, qui se in malis esse arbitrentur.*" The Stoics, on the contrary, ascribed *ægritudo* to free will. This opinion is adopted by Cicero.—*Cyrenaici.* Compare ii., 6, 15.—*Et illa.* Equivalent to *etiam illa*, as at iv., 34, 73 : "*probe et illa;*" *ad Q. Fr.*, i., 1, 10 : "*et illud.*" The cases of *et morbi* above, at 3, 5, and *et Æschines*, 26, 63, are different from this.—*Ego quum*, &c. Trochaic tetrameters catalectic. In the first verse, *ei rei* are both to be contracted into monosyllables, and in the third, *sciebam* into a dissyllable. The words are those of Telamon

(from Ennius), on receiving intelligence of the death of Ajax. His other son, Teucer, did not, it is true, fall before Troy, but the remark applies to him in a certain sense, his father having disinherited him because he did not take vengeance on Ulysses for his brother's death. — *Ei rei sustuli.* "For that very thing have I brought them up." For *sustuli*, compare iii., 1, 2: "*suscepti sumus.*"

CHAPTER XIV.

§ 29.

Lenit eorum adventum. "Makes the approach of those more tolerable." — *Apud Euripidem.* In a lost tragedy entitled *Theseus.* The lines in Greek are as follows (*Eurip., Fragm.*, p. 93, *b*, *ed. G. Dind.*):

> ἐγὼ δέ, τοῦτο παρὰ σοφοῦ τινος μαθών,
> εἰς φροντίδας νοῦν συμφοράς τ' ἐβαλλόμην,
> φυγάς τ' ἐμαυτῷ προςτιθεὶς πάτρας ἐμῆς,
> θανάτους τ' ἀώρους καὶ κακῶν ἄλλας ὁδούς,
> ὡς, εἴ τι πάσχοιμ' ὧν ἐδόξαζόν ποτε,
> μή μοι νέορτον προςπεσὸν μᾶλλον δάκοι.

Licet enim. Supply before these words, *quæ in Latinum sermonem conversa sic se habent.* The particle *enim* is often thus to be referred to something which is to be supplied by the mind.—*Nam qui hæc*, &c. Iambic trimeters. *Qui* is for *ego qui.* — *Aliquam molem mali.* "Some heavy weight of affliction or other." Consult notes on i., 30, 74.—*Rĕpens.* Equivalent here to *repentina.* Compare 22, 52: "*hostium repens adventus.*" On the other hand, *rēpens* is the participle of *repere.*

§ 30.

Anaxagoræ. Consult note to i., 43, 104.—*Iis.* "Only to those." Taken restrictively.—*Quibus.* Compare ii., 1, 2: "*mihi habita est.*" —*Hæc una res.* "This circumstance alone."—*Multum potest.* "Is of much avail." In such formulas as these, either *posse* or *valere* is employed. Compare *Bremi, ad Corn. Nep., Dion.*, iii., 3, p. 155.—*Meditata.* Taken passively. The employment of *meditatus* in a *passive sense* is of frequent occurrence in Cicero. Compare *Off.*, i., 8, 27; *Cat. Maj.*, 20, 74.—*Perceptas penitus et pertractatas*, &c. Cicero is fond of giving additional strength to the idea of *penitus* ("thor-

oughly") by the addition of adjectives or other words, compounded with *per*. So *de Fin*., v., 16, 44: "*penitus pervidere*;" *de Orat*., i., 5, 17: "*penitus pernoscere*."—*Nihil admirari*. Equivalent to *nulla re, sive læta sive tristi, vehementer affici*. Compare *Horace, Epist*., i., 6, 1: "*Nil admirari*," &c.—*Non evenire posse*. For *evenire non posse*, on account of the preceding *nihil*, to which *non* attaches itself as closely as possible. So 16, 34: "*nihil esse quod non accidere possit*;" and *Brut*., 37, 140: "*nihil non ad rationem dirigebat*."

Quamobrem omnes," &c. From Terence, *Phorm*., ii., 1, 11. Cicero, however, does not quote him word for word. The lines are Iambic tetrameters acatalectic, and are scanned as follows:

Quămobrem ōmn|ēs quūm || sĕcūnd|ǣ rēs || sūnt māx|ŭmē || tūm māx|ŭmē ||
mĕdītā|rī sē||cum ŏpōrt|ēt quō || pācto ăd|vōrsam ǣr||ūmnām | fĕrānt. ||
Pĕrīcl|ă dāmn||ă pĕrĕ|grĕ rĕdĭ||ēns sēmp|ēr sē||cūm cō|gĭtēt, ||
a͞ut fīl|ī pēcc||ātum a͞ut | ūxōr||īs mōrt|em a͞ut mōrb||ūm fīl|ĭǣ, ||
cōmmūn|ĭa ēsse || hǣc nē | quĭd hōr||um ūmquam ācc|ĭdăt ăn||ĭmō | nŏvōm. ||
Quīcquīd | prǣtēr||spem ēvĕnĭ|ăt ōmn||e īd dē|pŭtā||re ēsse īn | lŭcrō. ||

Quamobrem, in the first line, is to be pronounced as a dissyllable, *Quam'brem*.

CHAPTER XV.

§ 31.

Ergo . . . quum . . . dixerit. Cicero's usual mode of expression would be, *Ergo hoc Terentius . . . dicit; nos . . . non . . . dicemus?* Consult notes on ii., 17, 39. — *Tam commode*. "So appositely."—*Constantius*. "More steadily."—*Vultus semper idem*. Compare *de Off*., i., 26, 90: "*Præclara est æquabilitas in omni vita, et idem semper vultus eademque frons, ut de Socrate itemque de C. Lælio accepimus*." —*M. Crassi*. The allusion is to Crassus, grandfather of the triumvir, who was prætor B.C. 105. He was surnamed *Agelastus* (*ἀγέλαστος*) because he was said never to have laughed but once in the whole course of his life, and that was when he saw an ass eating thistles. — *Lucilius*. C. Lucilius, the satiric poet, served as a cavalry officer under his friend Scipio Africanus the younger, before Numantia. The passage to which Cicero alludes is not extant, but the circumstance is often mentioned, *e. g*., *de Fin*., v., 30, 92.—*Quibus*. "By means of which." The instrumental ablative. On the other hand, *diuturna præmeditatione* is the ablative of manner. In the same way, we have two ablatives at § 33: "*voluptates, quibus*

ille et præteritarum memoria et spe consequentium sapientis vitam refertam putat."

§ 32.

Si enim in re essent. "For if they were evils in reality." The general expression *mala* must be supplied here as the subject, from *casus et eventus.*—*Est iisdem de rebus quod.* The relative and interrogative pronouns, instead of being placed first, which is their usual position, are sometimes found after one or more verbs, when these latter have the emphasis. — *Subtilius.* "In a sharper manner."— *Si prius . . . viderimus.* "If we first consider." — *Necesse esse . . . esse . . . esse.* Observe the repetition of *esse* after very short intervals. A careless mode of writing, and not to be imitated.—*Accipiendo.* "In actually encountering."

§ 33.

In duabus rebus ponit, avocatione, &c. In appositions, the preposition is often omitted. Compare *de Inv.*, i., 5, 7: "*Aristoteles tribus in generibus rerum versari rhetoris officium putavit, demonstrativo, deliberativo, judiciali.*" — *Vetat igitur ratio.* Commentators object to *ratio* here. Bentley conjectures *nos* in place of it; Ernesti incloses it in brackets, and Davies is for striking it out altogether. Their error lies in supposing that *ratio* is here employed in its ordinary and general sense; it is used, however, merely in the Epicurean acceptation of the term.—*Hebetat aciem,* &c. "It dulls the vision for the contemplation of scenes of wretchedness." — *Cecinit receptui.* Equivalent in effect to *avocavit.* — *Rursum.* Consult note to i., 17, 40.—*Epicurei . . . suo.* Compare i., 3, 6.—*Quo modo.* Supply *dicant.*

CHAPTER XVI.

§ 34.

Obtundat. "Breaks the edge of."—*Non accidere possit.* Compare note to "*non evenire posse,*" 14, 30.—*Quam vitæ lex,* &c. "As the (settled) law of existence, and the reflecting upon (the necessity of) obeying it," *i. e.*, the taking to heart of the *lex vitæ*, namely, that man can not always be happy, and the preparation for obeying this law, and consequently bearing misfortune with dignity. — *Non hoc affert.* "Does not bring this with it," *i. e.*, does not bring about this result.—*Sapientiæ fungitur munere.* "Does he fulfill the true calling of wisdom."—*Ut et considerandis,* &c. "So as both by reflecting

upon human affairs to derive advantage from the fulfillment of the proper duty of philosophy, and in misfortune," &c. The principal antithesis is between *considerandis rebus humanis* (that is, the increase of knowledge thus obtained) and *adversis rebus* (the consolation that is afforded).—*Posse accidere.* Supply before these words *si quid accidat.* Observe, moreover, that *cogitaverit* is the *futurum exactum.*

Humana humane ferenda. "That human things should be borne humanly," *i. e.*, that in enduring them we should bear in mind the common lot of humanity. We have adopted the reading of the Vatican MS., which Orelli himself appears more than half inclined to receive. The other MSS. have either *humana ferenda* or *humane ferenda.*—*Culpam.* "Guilt."—*Quod ab homine non potuerit præstari.* "Which could not have been prevented by man." *Præstare aliquam rem* is to engage or pledge that a thing shall or shall not take place, to be answerable, &c. In Cicero it generally occurs in a positive or affirmative sense; here, however, in a negative one, as in *de Orat.*, ii., 28, 124: "*quos* (*impetus populi*) *præstare nemo possit.*"

§ 35.

Quam affert. "Which he brings forward," *i. e.*, recommends. The reference is to Epicurus.—*Fodicantibus.* "Are galling us."—*Ignes adhibent.* "They apply blazing torches." More freely, "they burn." Compare ii., 25, 61.—*Et tu oblivisci jubes?* "And do you bid us forget?"—*Extorqueas.* Epicurus denied that time would alleviate the pressure of misfortune.—*Est enim*, &c. The reason for *auxilium a natura datum.* — *Longinquitas et dies.* A hendiadys for *longinquitas diei*, i. e. *temporis.*

CHAPTER XVII.

§ 36.

Si diceret. As all the succeeding propositions form the object of *si diceret*, and the protasis reaches to § 37, *expetenda videatur*, the apodosis should be *parerem et sequerer*; instead of which, Cicero, addressing Epicurus, frames a new protasis, *ad hæc bona me si revocas*, to which the apodosis (*pareo*, &c.) is annexed. — *Quæ . . . potuerit.* The concessive subjunctive, as at iv., 28, 60, "*abluatur.*" — *A me quidem.* Cicero forgets that it is Pythagoras who is speaking. A pardonable slip, however.—*Patiatur.* This is the reading of almost all the MSS. Orelli and Tregder change it to *patietur*, on account

of the preceding word *coget*, and the following *sinet*, but *patiatur* is defended by Moser and Kühner on the ground that Cicero wishes to speak with more positive certainty in the case of *Fortitudo* and *Justitia*, even though the latter is said immediately after to have very little to do with the present inquiry. This reasoning does appear to be very satisfactory, but still we have been unwilling to depart from the established reading. — *Mortalis natus.* Compare the Greek θνητὸς ὤν.—*Te . . . . reddidisse.* Compare i., 39, 93: "*Natura dedit usuram vitæ, tamquam pecuniæ, nulla præstituta die.*"

§ 37.

Si extrinsecus religata pendeat. "If it be bound to and depend upon external circumstances."—*Et non.* "And not rather." Consult notes on i., 7, 13.—*Omnia sua complexa.* "Embracing all whatever is her own," *i. e.*, being self-sufficient. — *Vehementer ornanda.* Compare *Auct. ad Heren.*, iv., 44, 56: "*vehementer ornata expolitio.*" —*Malorum . . . . malis.* "External mishaps . . . . real evils." A pleasing oxymōron, founded on the double sense of *malum.* The idea is, that those things are not to be regarded as evils which bring disquiet and pain unto us from without, but those things which are unbecoming and disgraceful.—*Quas?* For the ellipsis of the preposition, consult notes on i., 39, 93.—*Credo.* "I suppose," as at i., 22, 52.—*Rectene.* Compare i., 27, 67: "*potesne.*"—*Isti.* His disciples. Used contemptuously.

§ 38.

Ille acriculus . . . senex Zeno. "That snappish old fellow Zeno." The allusion is to Zeno the Epicurean (not to be confounded with the Stoic and the Elean), whose lectures, at Athens, were attended by Cicero and Atticus. He had, as we are told in the *de N. D.*, i., 93, a quarrelsome and snappish disposition, and hence the epithet here applied to him.—*Istorum acutissimus.* Spoken contemptuously. Though not remarkable for acuteness, he was nevertheless the acutest of the Epicureans who were then at Athens.—*Ante perceptis.* "Previously enjoyed."—*Habes formam*, &c. Incorrectly cited by some as an example of two genitives depending on one noun; for *Epicuri* does not depend on *formam*, but on *vitæ beatæ.*

CHAPTER XVIII.

§ 39.

Quid ergo? Supply *tibi videtur*, and compare the Greek *τί οὖν*.—*Hujusne vitæ propositio et cogitatio*, &c. "Will the representation of and the reflecting upon such a life as this," &c.—*De quo paullo ante dixi.* Namely, at 12, 26. We should have expected *quibus* instead of *quo*, both having been mentioned in the passage to which he refers.—*Pulsum patria.* Telamon and his brother Peleus murdered their step-brother Phocus, for which offence they were banished from Ægina by their father Æacus. Telamon retired to Salamis, and Peleus to Thessaly.—*In quo hæc admiratio fiebat.* "In the case of whom a feeling of wonder (on the part of others) produced the following strains." Equivalent to *de cujus immutata conditione quidam mirabundus dicebat.*—*Hicine est ille*, &c. From the Telamon of Ennius. The lines are trochaic tetrameters catalectic. In the second line *cujus* must be pronounced as a monosyllable. The scanning is as follows:

Hīcĭne ēst | īllĕ || Tĕlămōn | mŏdŏ quēm || glōrĭ|a ăd cœl||um ēxtŭl|ĭt.
Quem ădspēct|ābănt || cūjūs ŏb | ōs Graī||i ōra ŏb|vērtē||bānt sŭ|ā.

Cujus ob os, &c. "To whose look the Greeks were accustomed to turn their looks," *i. e.*, to whom the Greeks were always accustomed to look in the hour of danger. Observe that *ob os* is here equivalent to *ad os*.

§ 40, 41.

Cum re. "Together with his property." *Re* is here equivalent to *re familiari.*—*Antiquis philosophis.* Compare 17, 36, *init.*—*Fac.* "Suppose."—*Summum bonum non dolere.* Compare the language of Epicurus (*ap. Diog. Laert.*, x., 128): *τούτου χάριν ἅπαντα πράττομεν, ὅπως μήτε ἀλγῶμεν μήτε ταρβῶμεν.*—*Nunc omnia.* Supply *persequi.* Compare i., 15, 34: "*sed quid poetas?*"—*In eo.* "In this state," *i. e.*, in pain. Equivalent to *in dolendo.*

Quid tergiversamur, &c. The sense is: If in one place you define *voluptas* by *non dolere*, this is a mere evasion; for in other places you openly avow that you (like every other person) understand *voluptas* to mean only sensual enjoyment.—*Quum os perfricuisti.* "When you have laid aside all shame." The phrase *os* (*frontem*,

faciem) perfricare means properly "to rub one's face," in order to drive away its blushes, and hence to lay aside the feeling of shame. —*In eo libro.* This work was entitled Περὶ τέλους (§ 42 : "*de summo bono*"). According to Athenæus (vii., p. 280), the passage ran thus : *Οὐ γὰρ ἔγωγε δύναμαι νοῆσαι τἀγαθόν, ἀφαιρῶν μὲν τὰς διὰ χυλῶν ἡδονάς, ἀφαιρῶν δὲ τὰς δι' ἀφροδισίων, ἀφαιρῶν δὲ τὰς δι' ἀκροαμάτων, ἀφαιρῶν δὲ τὰς διὰ μορφῆς κατ' ὄψιν ἡδείας κινήσεις*, and almost word for word in *Diog. Laert.*, x., 6.

Nec equidem habeo, &c. "Nor do I know, indeed, what to understand as that good, if I take away," &c.—*Suaves motiones.* "Pleasing emotions."—*Solam esse in bonis.* For *solam esse pro bono habendam ;* a careless mode of expression.—*Lætantem . . . ita.* This refers to the following (and explanatory) clause ; *spe eorum omnium, quæ supra dixi.*—*Fore ut . . . careat.* This depends on *spe*, and consequently is epexegetical of *eorum omnium*, &c.

§ 42, 43.

Atque hæc quidem. Supply *dicis*, from § 41 : "*dicis hæc.*"—*Norit.* "Is acquainted with," *i. e.*, means.—*Nisi si.* "Unless perchance." *Si* is not pleonastical here, as some suppose, but has a real force.—*Voces inanes fundere.* Compare the Greek *κενὰ φθέγγεσθαι.*—*Ebullire.* So *de Fin.*, ii., 3, 8 : "*Dixerat Epicurus, semper beatum esse sapientem . . . . quod quidem solet ebullire nonnumquam.*"—*Virtutes et sapientias.* In the plural number, because the words virtue and wisdom are always in their mouths.—*Qui est de.* Compare i., 11, 24.

Acipenserem. The name of an unknown fish, highly prized by the Romans, and generally supposed to have been the sturgeon. Compare the commentators on *Hor.*, *Sat.*, ii., 2, 47.—*Hydrauli . . . . voces potius quam Platonis.* "The tones of an organ rather than the accents of a Plato." The *hydraulus* was a water organ, in which the pressure of water on the bellows performed the same part which is fulfilled in the modern organ by a weight. It was an invention of Ctesibius of Alexandrea, who lived about B.C. 200. — *Fasciculum.* Supply *florum.*—*Odores.* Equivalent to *suffimenta.* The effect for the cause. Compare v., 21, 62.—*Si vero aliquid etiam.*—Aposiopēsis, with reference to the *ἀφροδίσια* (§ 41, note on *in eo libro*).

CHAPTER XIX.

§ 44.

Expressa ad verbum. "Literally translated."—*Confertus.* "Stuffed."—*Ægritudine privemus.* Cicero also says, *dolore, molestia, exilio, injuria privare aliquem.*—*Eum qui,* &c. Telamon. The lines which follow are from the play of Ennius already mentioned, and are trochaic tetrameters catalectic, the first being incomplete.—*Defit.* An archaism for *deficit.* The dative *mihi* is merely a poetical pleonasm. —*Quibus de rebus.* In scanning, *quibus* here becomes *quibu'*, by an elision already explained. Kühner also makes *rebus* lose its final letter, but this is unnecessary.—*Huic calix mulsi impingendus est?* "Is a cup of honeyed wine to be forced upon this one?" The *mulsum* of the Romans (the οἰνόμελι of the Greeks) was of two kinds; in the one honey was mixed with wine, in the other with must.

Ex opibus summis, &c. The words of Andromache, from the piece of Ennius of the same name. For the alliteration, *opibus . . . opis,* and several others in the succeeding verses, compare i., 35, 85, note to *vi vitam evitari.* The line is an Iambic trimeter. — *Huic.* Andromache.—*Quid petam,* &c. Three Cretic tetrameters, followed by trochaic tetrameters catalectic. In the second Cretic two things are to be observed. First: the final long vowel of *auxilio* loses one of its component short vowels before the succeeding vowel of *exili,* and the remaining short vowel then forms with the preceding *i* a resolved arsis (⏑ ⏑ for –); secondly, the verse is asynartete, and hence there is no elision of the final syllable of *exili.* (Consult *Anthon's Lat. Pros.*, p. 197.)

Quīd pĕtām | præsĭdi āūt | ēxsĕquăr | quōvĕ nūnc |
Aūxĭlĭŏ | ēxĭlī | āūt fŭgā | frĕtă sīm? |
Ārce ĕt ūrb|e ōrbă sūm. | Quo āccĭdām? | quo ăpplĭcēm? |

Exsequar. Before this word supply *quid.* — *Quo accidam.* "At whose feet shall I fall suppliant?" Equivalent to *ad cujus pedes supplex accidam?* The common text has *accedam,* which vitiates the metre. — *Quo applicem.* Supply *me.* A nautical image. *Navem applicare ad* —, is "to lay a vessel alongside of any place." Hence *applicare,* "to apply for help," &c.—*Cui nec aræ,* &c. Here the trochaic tetrameters catalectic begin. Observe that *domi* must be pronounced here as a monosyllable (*d'mi*), just as *fores* becomes *f'res* at iv., 31, 67.—*Abiete crispa.* Graphic: "with charred fir."

O pater, &c. Anapæstic dimeters. Compare i., 35, 85.—*Septum altisono cardine.* "Closed by loud resounding hinge." Equivalent to *munitum porta.* The words from *septum* to *templum* inclusive merely form an apposition to *domus.*—*Tectis cælatis*, &c. Compare i., 35, 85.—*Regifice.* As at i., 28, 69, "*lætificæ.*"

§ 45, 46.

Ab his cantoribus Euphorionis. "By the panegyrists of Euphorion in our own days." Euphorion, librarian to Antiochus the Great, belonged, as a grammarian and tragic poet, to the Alexandrine school, the poetry of which was more learned and less natural than that of the ancient Roman bards. He was greatly admired, however, by many of the Romans. In *de Divin.*, ii., 64, 132, Cicero calls him *nimis obscurus.*—*Exaggeratis.* "After having been thus extolled." *Exaggerare* here, and frequently elsewhere, has the force of *extollere.* Consult the remarks of Kühner on v., 18, 51.—*Adjungit.* Referring to Andromache, through whom the poet speaks.—*Hæc omnia*, &c. Compare i., 35, 85.

Hedychri incendamus scutellam. "Let us burn a little tray of perfume." We have given here Tregder's emendation after Madvig. The common reading is, *demus hedychrum, intendamus scut. dulc. pot., al. vid. et cibi.* According to our reading, *hedychrum* is a perfume; according to the common reading, an unguent. The language of Dioscorides suits both explanations: *Καὶ τὸ καλούμενον δὲ ἡδύχρουν, σκευαζόμενον δὲ ἐν Κῷ, τῆς αὐτῆς ἔχεται δυνάμεώς τε καὶ σκευασίας τῷ ἀμαρακίνῳ· εὐωδέστερον δὲ τυγχάνει.* (*Diosc.*, i., 61.)—*Dulciculæ.* This adjective occurs in only one other instance, namely, *Plaut.*, *Poen.*, i., 2, 177, with *caseus.*—*Videamus.* "Let us look out for," *i. e.*, let us provide. Compare iv., 17, 38: "*ut semper videat sedem sibi ac locum.*"—*Conveniret mihi*, &c. "I would agree with Epicurus," &c.

CHAPTER XX.

§ -46, 47.

Ego tamen meminero, &c. "I shall, however, always remember, what appears to him the chief good."—*Non enim verbo solum*, &c. "For he has not merely expressed pleasure by a term, but he has gone on and explained what he meant." *Verbo rem ponere*, to express any thing by a mere term, is here opposed to *explanare.*—*Corporum complexum.* Equivalent to *concubitus.*—*Cupio refelli.* "I am

desirous of being refuted (if I do)."—*Quid enim laboro?* "For what am I striving after?"

Peccata. "Mistakes."—*Unum . . . alterum . . . tertium.* Cicero's more frequent usage instead of *primum, secundum, tertium.* Compare i., 17, 40.—*Modo enim.* "For but just now (he said)."—*Titillarentur.* A translation of Epicurus's *γαργαλίζω* (*γαργαλισμός*). Cicero generally adds *quasi,* as in the present case, when he employs a word in an unusual metaphorical sense.—*Commune cum quibusdam.* Supply *philosophis;* properly with all except the Stoics.

§ 48.

At laudat, &c. An objection of an Epicurean in defence of his master, to which *et quidem* ("quite right," "exactly so") is Cicero's ironical reply. The sense of what follows is this: Since Epicurus holds that the supreme good consists in *pleasure,* virtue is not his supreme good, and therefore his encomiums of it are an inconsequence.—*C. Gracchus,* &c. C. Sempronius Gracchus carried through the *Lex Sempronia frumentaria* (B.C. 123), which provided that the common people should get the *modius* of corn from the state *semisse cum triente,* i. e., for $\frac{10}{12}$ *as* (the market price at that time was about three *asses*); hence the public granaries were called *horrea Sempronia.* — *Quid verba audiam?* "Why listen to mere words?" — *Piso ille Frugi.* Compare 8, 16. Cicero introduces him here merely as an authority for the judgment pronounced by himself on Gracchus. —*Qui sibi constet.* "How he is consistent with himself," *i. e.,* where his consistency was. — *Mea bona.* He means the property of the state, in the ownership of which each citizen had by right a share.—*Orationes Gracchi.* Consult *Brut.,* 33.—*Patronum ærarii.* "A protector of the treasury," *i. e.,* a man most careful of the public money.

§ 49.

Tenuem victum. A stereotyped expression, like our "scanty diet." Compare the Greek *λεπτὴ δίαιτα.*—*Non istam dicit voluptatem,* &c. "(But the reply will be), he does not mean that pleasure to which you refer. Let him mean, then, any pleasure he pleases; he certainly does mean that in which there is no portion of virtue," *i. e.,* in which virtue has no part. Observe the force of *istam.* The particle *nempe* is equivalent here to *certe.*—*Age, si voluptatem,* &c. The sense is, Come, granted that we do not understand what Epicurus means by *voluptas,* yet there can be no doubt about the signification of the word *dolor,* since he calls it the greatest evil. It necessarily follows, then, that *voluptas,* and not virtue, is the chief good.

CHAPTER XXI.

§ 50

Epicurei. Romans who embraced the doctrines of Epicurus.—*Viri optimi.* Consult notes on ii., 19, 44.—*Me studiose dicere*, &c. "That I take great pains to inveigh against Epicurus." *Studiose* implies that something of feeling enters into the attack.—*Ita.* "In this way," *i. e.*, *studiose*, with more or less of earnestness and feeling. — *De honore*, &c. We must mentally supply after *dignitate* as follows: But we do not contend in this way about subjects like the present. — *Et illi pugnant*, &c. The sense is: They strain every nerve in defence of their opinions, which are unchangeable; while I, an Eclectic, am ready, if they can convince me, to give up my views in favor of theirs.—*Actum habiturum.* "I shall look on that as settled."

§ 51.

De bello Punico agitur? That is, concerning a matter of the highest importance. — *Aliud M. Catoni*, &c. Cato was for destroying Carthage.—*L. Lentulo.* L. Cornelius Lentulus, consul with P. Villius Tappulus, B.C. 199. He was opposed to the third Punic war. — *Nulla concertatio.* "No angry altercation." — *Nimis iracunde.* "With too much temper."—*Non sane animosa sententia.* "An opinion not characterized, it must be confessed, by any manly spirit." Compare the explanation of Kühner: "*animosa sententia*, i. e., *sane virilis et mascula.*"—*Apud exercitum . . . . ad censores.* Each of these prepositions has the force of *coram*, but with this distinction, that he who speaks *apud exercitum* is supposed to be surrounded by or in the midst of the soldiery, while he who speaks *ad censores* is merely supposed to be in their immediate vicinity. Compare *Hand, ad Tursell.*, vol. i., p. 93, *seqq.*, p. 407.—*Tantum admonebo.* "I will merely give them a piece of advice." — *Plausibilia.* "Commendable." — *Ut in sinu gaudeant.* "That they take delight therein in their own bosoms," *i. e.*, that they confine these favorite views of theirs to their own breasts. A proverbial expression, derived from the *sinus togæ*, in which the Romans were accustomed to envelop their faces and hands. Compare *Propert.*, ii., 25, 30: "*In tacito cohibe gaudia clausa sinu.*"

CHAPTER XXII.

§ 52, 53.

Cyrenaicorum. Compare ii., 6, 15, at "*Aristippus,*" and iii., 13, 28.—*Chrysippo.* Chrysippus, a Stoic philosopher. Consult notes on i., 45, 108. The work here quoted was entitled *περὶ Ἀγαθῶν καὶ Κακῶν εἰςαγωγή.* — *Ferire.* So 23, 55: "*feriunt enim (ista necopinata) fortasse gravius.*"—*Quum consideres.* Equivalent to *si consideres,* and hence the subjunctive. So *de Leg.*, ii., 1, 2: "*quis non, quum hæc videat, irriserit?*"—*Quanta sint.* "How great those things really are."—*Præcaveri potuisse,* &c. "That you might have guarded against them, if you had foreseen them." — *Culpa.* "By your own fault."

Dies declarat. "Time plainly shows."—*Procedens.* "As it advances."—*Iisdem malis manentibus.* "Though the same evils continue." — *Perse capto.* By L. Æmilius Paullus, B.C. 168, in consequence of the victory at Pydna.—*Quum essem adolescens.* Cicero visited Greece B.C. 79; it is quite possible, therefore, that he may have seen some of the prisoners of war of 146.—*Hi poterant omnes,* &c. "All of these might have uttered those same words of lamentation from the Andromache" (19, 45). So *de Off.*, iii., 21, 82: "*Græcos versus de Phœnissis.*" — *Sed jam decantaverant fortasse.* "But they had, perhaps, by this time given over lamenting." *Decantaverant* is here equivalent to *cantare (deplorare) desierant.*—*Argivos aut Sicyonios.* To whom no such misfortune had happened.—*Parietinæ.* The genuine Latin expression for our "ruins." — *Callum vetustatis obduxerat.* "Had drawn a callousness produced by length of time."

§ 54.

Clitomachi. Clitomachus of Carthage (originally called Hasdrubal), a disciple of Carneades, and his successor in the school at Athens. — *Carneadis.* Carneades, born at Cyrene B.C. 217, the founder of the new Academy at Athens, and a violent opponent of Stoicism (see 25, 59, and v., 29, 83). He was a member of the embassy sent to Rome (see iv., 3, 5).—*Quam se ait,* &c. "Which he (Clitomachus) says he has inserted into his commentary." — *Quum ita positum esset.* "When it had been laid down (by some one of his auditors) to the following effect," *i. e.*, when the following position had been taken.—*Scripta sunt.* "Are there recorded," *i. e.*, in the commentary of Clitomachus.—*Calamitatis præsentis.* Depend-

ing on *medicina.* So *finem facere* (" to put an end to") with the genitive ; and also *fidem facere* (*Cic.*, *de Or.*, iii., 27, 104), &c.—*In inveterata.* " In the case of one of long standing."—*Mederetur.* Cicero goes back, in imagination, to the time when the Carthaginians received the writing ; hence the imperfect subjunctive.—*Non quo ipsa res*, &c. " Not that the thing itself," &c., *i. e.*, the blow received.—*Usus.* " Accustomed endurance."

CHAPTER XXIII.

§ 55, 56.

Ratione. " Of any enumeration of arguments." The idea is, if time will cure our grief, what need is there of any present consolation ?—*In promptu.* " Ready at hand (as a source of alleviation)." —*Tolerabilius.* Taken actively here, for *tolerantius.* Compare *de Fin.*, iii., 13, 42 : "*si dolores eosdem tolerabilius patiuntur.*"—*Affert.* In the sense of *dicit*, as at i., 29, 70.—*Haud sciam an.* Not uncommon in Cicero. A still more modest form of affirmation than *haud scio an.*

Aut a disputandi subtilitate, &c. " Or else we draw off our discourse from abstract subtlety of arguing to actual examples," *i. e.*, without any subtle arguing, we refer at once to examples. — *Commemoratur.* " Is cited as an instance."—*Cæcilianum illud.* Cæcilius Statius Insuber, according to Aulus Gellius (xv., 24) the best of Roman comic writers, lived between the times of Plautus and Terence. He died B.C. 168. (Compare *Varro ap. Non.*, *s. v. poscere ; Cic.*, *de Opt. gen. dic.*, i.) — *Sæpe est etiam*, &c. A trochaic tetrameter catalectic.—*C. Fabricio.* C. Fabricius Luscinus rejected with contempt the gold offered to him by Pyrrhus.

§ 57.

Generi. " Manner of teaching," namely, by examples.—*Humana.* " Incident to human nature," *i. e.*, the common lot of humanity.—*Cognitionem generis humani.* With reference to § 55, "*qui cognoverit necesse esse homini tale aliquid accidere.*" The expression *non solum . . . sed*, without *etiam*, sets aside the first as being of less importance.

CHAPTER XXIV.

§ –57.

De paupertate agitur. Hypothetical. Compare ii., 12, 28, note to "*rogo hoc idem.*"—*Commemorantur.* Observe the variety of expression: *proferuntur . . . laudatur nec siletur . . . prædicantur.*—*Inhonesti.* "Ungraced with honors."—*Nominatim.* "With the mention of their names."—*Illud . . . anapæstum.* "That anapæstic strain." Observe that *anapæstum* is an adjective, and *carmen* must be supplied. Good writers use *anapæsticus* as rarely as *philosophicus* and *philologicus.* Compare ii., 16, 37: "*sine anapæstis pedibus.*" The passage to which Cicero here refers is in Euripides (*Iph. in Aul.*, 15), where Agamemnon is made to say,

Ζηλῶ σε, γέρον,
ζηλῶ δ' ἀνδρῶν ὃς ἀκίνδυνον
βίον ἐξεπέρασ' ἀγνώς, ἀκλεής.
Τοὺς δ' ἐν τιμαῖς ἧσσον ζηλῶ.

§ 58, 59.

Similiter, commemorandis exemplis, &c. "In a similar way, by recounting examples, the losses of children also are treated of."—*Ita fit sensim,* &c. A periphrasis for *ita cogitantibus sensim apparet.*—*Telamo ille.* Compare 13, 28.—*Ego quum genui.* The entire passage has been given at 13, 28.—*Theseus.* Compare 14, 29.—*Futuras mecum,* &c. An Iambic trimeter.—*Anaxagoras.* Compare 14, 30.—*De rebus humanis.* Namely, on the manifold misfortunes which may happen to man.—*Pro opinione vulgi.* "In accordance with the opinion of the crowd."—*Quod iis.* Supply *accidere solet.*—*Intellecto eo, quod rem continet.* "This being discovered by them, which contains the very pith of the matter," *i. e.*, on which all depends, which forms the turning point of the whole subject. Compare iv., 10, 23: "*ea quæ rem continent;*" and 31, 65: "*una res videtur causam continere.*"—*Opinatum sit.* Consult notes on 11, 24.

Ut illi putant. The Cyrenaics. Compare 22, 52. — *Gravius.* "Worse on this very account."

CHAPTER XXV.

§ –59.

Carneades. Compare 22, 54. — *Video.* "I find." A meaning which this verb frequently has in history or general literature. So iv., 3, 5, "*Diogenem et Carneadem video . . . missos esse legatos;*" and 22, 50, "*video utrumque cecidisse;*" 37, 79, "*ut Alexandrum videmus.*" The present *audio* is also used for *accepi*, when speaking of traditions which are still in the mouths of the people, *e. g.*, *de Off.*, i., 6, 19, "*ut in astrologia C. Sulpicium audimus.*"—*Antiochum.* Antiochus of Ascalon, a disciple of Plato, attempted to combine the Stoic and Peripatetic systems with the Academic. The epithet *nostrum* is here employed, because Cicero, Lucullus, and Brutus attended his lectures at Athens. Compare v., 8, 22.—*Chrysippum.* Consult notes on i., 45, 108.—*Euripideum carmen.* From the lost tragedy entitled *Hypsipy̆le*:

Ἔφυ μὲν οὐδείς, ὅςτις οὐ πονεῖ βροτῶν,
θάπτει τε τέκνα, χἄτερ' αὖ σπείρει νέα,
αὐτός τε θνήσκει· καὶ τάδ' ἄχθονται βροτοὶ
εἰς γῆν φέροντες γῆν· ἀναγκαίως δ' ἔχει
βίον θερίζειν, ὥςτε κάρπιμον στάχυν.

Attingit. The indicative, a Græcism (*ὅςτις οὐ πονεῖ*).—*Est finita.* "Is appointed" or "fixed." Equivalent to *est definita* or *statuta;* as in *de Leg.*, ii., 26, 66: "*Sepulcris novis finivit modum.*"—*Nequidquam.* Equivalent to *frustra.*—*Metenda.* "Is to be mowed down."

§ 60, 61.

Genus hoc orationis. "That this kind of speaking."—*Ex commemoratione.* "Drawn as it is from a recounting of the misfortunes of others."—*Cohibet.* With the infinitive, for *prohibet.* Compare *pro Cæcin.*, 23, 66: "*Unde dejectus es? an inde, quo cohibitus es accedere?*" This is a very rare construction. — *Admonetque esse hominem.* "And reminds one that he is a man."

Qui ruunt nec cohærere possunt. "Who sink and can not hold together." *Cohærere* is properly said of buildings. So *de Har. Resp.*, 27, 60: "*vix hæc, si undique fulciamus, cohærebunt.*"—*Quasi solutionem.* Some MSS. have *quasi λύσιν, id est solutionem.* Compare *Plat.*, *Crat.*, p. 419, *ἡ λύπη ἀπὸ τῆς διαλύσεως τοῦ σώματος ἔοικεν ἐπονομασθῆναι, ἣν ἐν τούτῳ τῷ πάθει ἴσχει τὸ σῶμα.* The etymology of the an-

cient writers was often very capricious.—*Ut principio dixi.* Compare 10, 23.

CHAPTER XXVI.

§ 62.

Pædores. "Personal uncleanliness." This was one of the marks of mourning among the ancient Romans.—*Muliebres lacerationes.* A law of the Twelve Tables (*Cic.*, *de Leg.*, ii., 23, 59) says, "*Mulieres genas ne radunto neve lessum funeris ergo habento.*"—*Agamemno Homericus.* *Il.*, x., 14:

> αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν 'Αχαιῶν,
> πολλὰς ἐκ κεφαλῆς προθελύμνους ἕλκετο χαίτας.

Homericus . . . Accianus. "In Homer," "in Accius." Compare *de Off.*, i., 9, 30: "*Terentianus ille Chremes.*"—*In quo facetum*, &c. "With reference to which that pleasant saying of Bion was uttered." Literally, "in the case of which." Supply *dictum est.*—*Bionis.* Bion, of Borysthenes (ὁ Βορυσθενίτης), near the mouth of the Dnieper, flourished about B.C. 250. He was at first a Cyrenaic, and afterward a Stoic, and was Lucian's model as a satirical writer. He was noted for his sharp sayings. Compare *Hor.*, *Epist.*, ii., 2, 60.—*Perinde quasi.* "Just as if."

§ 63.

Sed hæc omnia, &c. "Those persons, however, do all these things, who think that they ought so to be done."—*Æschines.* In his oration against Ctesiphon, § 77. Observe the employment of *et* as a *particula pendens.* Consult note on *et morbi*, 3, 5.—*Hostias immolavisset.* The Greeks expressed their joyful feelings by offering sacrifices.—*Quam rhetorice*, &c. So say the admirers of Æschines.—*Quas sententias colligit!* "What thoughts he crowds together!"—*Quæ verba contorquet!* "What words he whirls forth!" A metaphor borrowed from missiles, which are swung round, that they may be discharged with greater force.—*Homerus.* In the Iliad, vi., 201:

> ἤτοι ὁ καππεδίον τὸ 'Αλήϊον οἶος ἀλᾶτο,
> ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.

The Aleïan plain was near Mallus in Cilicia, between the rivers Pyramus and Sarus, and derived its name, according to the scholiast on Homer (*l. c.*), from the circumstance that Bellerophon, in his old

age, fell into melancholy and madness, and wandered about here (from ἄλη, "wandering"). His grief was occasioned by the death of his two children, Isander and Laodamia, of which Glaucus relates the story in Homer.—*Nioba.* Compare *Hom.*, *Il.*, xxiv., 602; *Ovid.*, *Met.*, vi., 146. — *Credo.* "I suppose." Somewhat ironical. —*Hecubam.* Compare *Ovid.*, *Met.*, xiii., 549.—*Apud Ennium nutrix.* In Ennius's "Medea." In the Greek original (*Eurip.*, *Med.*, v. 56, *seqq.*) the passage is as follows:

> ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγηδόνος,
> ὥςθ' ἵμερος μ' ὑπῆλθε γῇ τε κοὐρανῷ
> λέξαι, μολούσῃ δεῦρο, δεσποίνης τύχας.

Cupido cepit, &c. Iambic trimeters.—*Medeaï.* Old form for *Medeæ.* Medea had been deserted by Jason for Glauce, the daughter of Creon, king of Corinth.

CHAPTER XXVII.

§ 64.

Vera. "Just." Equivalent to *æqua* or *justa*, as at 29, 73. Compare *Hor.*, *Ep.*, i., 7, 98: "*Metiri se quemque suo modulo ac pede verum est.*"—*Officii judicio.* "From a conviction of duty." — *Se . . . esse vellent.* Consult notes on i., 41, 98: "*se haberi volunt.*"—*Verbis . . . . verberibus.* We have the same *jeu de mots* in Terence, *Heaut.*, ii., 2, 115: "*Tibi erunt parata verba, huic homini verbera.*"—*Nonne res declarat.* "Does not the case itself show," *i. e.*, actual experience.

§ 65.

Ille Terentianus, &c. Menedemus, who had by his harshness driven his son from his abode, and now feels the greatest compunction. Compare *Ter.*, *Heaut.*, i., 1, 95 and 83. — *Ipse se pœniens.* "Self-tormentor." A translation of the Greek title given immediately after.—*Pœniens.* Old form for *puniens*, as at i., 44, 107.—*Id est* 'E. τ. "For that is the meaning of 'Εαυτὸν τιμωρούμενος." A playful intimation that the Latins need not adopt the Greek word.—*Decrevi*, &c. Iambic trimeters. In the second line *meo* is to be read as a monosyllable (*mo*).—*Deputem.* In Terence followed by *si id faciam*, which Cicero turns into *nisi miser sit.*—*Deputat.* This is merely quoted from Terence, for the verb *deputo* does not occur in classical prose.—*Apud Homerum.* In the Iliad, xix., 226:

λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα
πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνησιν,
νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας.

Omni luce. Equivalent to *quotidie.—Lacrimis diurnis.* For *lacrimis unius diei.*

§ 66.

Tempori servientem. "Adapting yourself to some particular occasion." *Servientem* agrees with *te*, which is to be supplied before *abjicere.* Some, less correctly, make it agree with *dolorem.—Cui non . . . . serviamus.* "Unto which we are not to adapt ourselves."—*Constabat.* At the time of Pompey's murder this story was in every body's mouth; hence the imperfect. — *Tyrum.* Some commentators would alter this word into *Cyprum,* because in Livy (*Epit.,* lib. cxii.), Cornelia, Pompey's widow, and his son Sextus, fled to Cyprus. It seems, however, probable, that, in the first instance, they directed their course toward Tyre, which is, moreover, mentioned by Dion Cassius (xlii., p. 234, D.) as their place of refuge.—*Ratio ac sapientia vera.* Orelli, following Bentley's conjecture, reads *Ratio ab sapienti viro,* which is condemned on very just grounds by Klotz.

CHAPTER XXVIII.

§ -66, 67.

Ad ponendum dolorem. Consult notes on i., 11, 24. — *Nihil profici et frustra esse susceptum.* A sort of zeugma; for we must first supply *eo,* and then *eum.—Non suscipi.* Taken together, and forming one idea.—*Voluntate et judicio.* "Willingly and knowingly."

Apud Euripidem. A fragment of a lost play entitled "Æolus:"

εἰ μὲν τόδ' ἦμαρ πρῶτον ἦν κακουμένῳ,
καὶ μὴ μακρὰν δὴ διὰ πόνων ἐναυστόλουν,
εἰκὸς σφαδάζειν ἦν ἄν, ὡς νεόζυγα
πῶλον χαλινὸν ἀρτίως δεδεγμένον·
νῦν δ' ἀμβλύς εἰμι καὶ κατηρτυκὼς πόνων.

Si mihi nunc, &c. Iambic trimeters.—*Tam ærumnoso salo.* "On such a sea of troubles." For *ærumnarum salo.*

§ 68, 69.

Sapientiam. "Perfect wisdom."—*Sunt enim insipientes,* &c. Ac-

cording to the teaching of the Stoics.—*Quia huic generi malorum*, &c. "Because the following opinion is not attached to this kind of evil, namely," &c.—*Quod idem*. Referring to *opinio, rectum esse et æquum, ægre ferre.*

Aristoteles. Compare notes on i., 4, 7. — *Qui existimavissent.* "Because they thought."—*Accessio*. "Accession to philosophical knowledge."—*Plane absolutam fore*. "Would reach its highest perfection."—*Theophrastus*. Compare i., 19, 45. The thought which led Cicero to introduce these anecdotes is expressed in § 70, "*neque tamen*," &c.—*Cervis et cornicibus*. It was fabled that the life of a crow extended to nine generations of men, and that the stag attained the age of four crows. (*Hesiod. ap. Plut.—Op.*, *ed. Reiske*, vol. vii., p. 635.) Compare i., 31, 77. — *Perfectis*. "Having been brought to perfection." — *Eruditetur*. "Would have been embellished."—*Querebatur*. According to *Diog. Laert.*, v., 41, his words were, *ἡμεῖς, ὁπότ' ἀρχόμεθα ζῆν, τότ' ἀποθνήσκομεν.*

§ 70, 71.

Intelligant. After *quisque* and *uterque*, as well as after collective substantives, Cicero often, in the next sentence, uses a plural verb. —*Officiosi doloris*. "Of a sorrow which duty requires of them," *i. e.*, that it is their duty to lament. Equivalent to *doloris quem officium exigit*. Compare *pro Mil.*, 5, 12 : "*Officiosi labores*."—*Quid ? qui putant*, &c. The full expression would be, *quid dicamus de illis, qui putant*, &c.—*Q. Maximus*. Q. Fabius Maximus Cunctator. Compare *Cato M.*, 4, 12 : "*Multa in eo viro præclara cognovi, sed nihil est admirabilius, quam quo modo ille mortem filii tulit, clari viri et consularis. Est in manibus laudatio : quam quum legimus, quem philosophum non contemnimus ?*" Q. (the son) was consul in 213, with Sempronius Gracchus.—*L. Paullus*. L. Æmilius Paullus, the conqueror of Perseus, lost (according to *Liv.*, xlv., 40 and 41, B.C. 167) two of his four sons at the very time of his triumph.—*M. Cato*. M. Porcius Cato Censorius lost his eldest son, M. Porcius Cato Licinianus, B.C. 152. Compare the beautiful passage in the *Cat. M.*, 24, 84.—*In Consolatione*. Consult notes on i., 26, 65.

Id . . . id. Consult notes on 8, 18 : "*ab eo*."

CHAPTER XXIX.

§ –71.

Contra dicuntur hæc. Supply *a Peripateticis.* The opinion of the Peripatetics is now brought forward, namely, that sorrow has its foundation in our very nature, and can not be resisted.—*Crantor.* He is here called *vester*, as being a member of the Academy, which Cicero also favors. Compare i., 48, 115, and iii., 6, 12.—*Apud Sophoclem.* In the lost Αἴας Λοκρός, according to Stobæus, *Serm.*, 113.

τοὺς δ' αὖ μεγίστους καὶ σοφωτάτους φρενὶ
τοιούςδ' ἴδοις ἄν, οἷός ἐστι νῦν ὅδε,
καλῶς κακῶς πράσσοντι συμπαραινέσαι·
ὅταν δὲ δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν
μάστιγ' ἐρείσῃ τοῦ βίου παλίντροπον,
τὰ πολλὰ φροῦδα καὶ καλῶς εἰρημένα.

De suo. Supply *Ajace.* That his son had also fallen. There were two Ajaces, one the son of Telamon, the other the son of Oïleus.—*Excidant.* "Fall valueless to the ground," *i. e.*, are quite forgotten by him who uttered them.—*Hæc quum disputant.* "When they urge these things."—*Quæ est igitur amentia?* &c. "What madness, then, is there in this? that we too, in our turn, may ask the same thing of them," *i. e.*, to give them back their own question. The reference is to *Quis tam demens*, &c., which has just preceded. The idea intended to be conveyed is this: Our adversaries maintain that grief has its origin in our very nature, and can not be resisted; and yet the same persons allow that we take greater grief on ourselves than nature requires. Now this is evidently a contradiction; and we may therefore, with perfect fairness, give back to our opponents the very question which they asked of us.

§ 72.

Sed plures sunt causæ, &c. Having stated that the opinion of the Peripatetics is self-contradictory, Cicero now proceeds to answer the several objections that are urged by them. Their first position, that all grief is natural, and not merely the result of imagination, he undertakes to refute, by showing that the reasons for taking grief on ourselves are not founded in nature, but arise from the perverse imaginations of men.—*Mali.* "Of the existence of some evil."—*Quo viso atque persuaso.* "On our having discovered and become

persuaded about which." Compare ii., 20, 47: "*quod si tibi persuasum est.*"—*Perculsi.* A much better reading than *percussi*, as given by Ernesti and others. Consult the remarks of Kühner, *ad loc.*—*Inter se . . . repugnent.* Compare *de N. D.*, i., 12, 30: "*inter sese vehementer repugnantia.*"—*Moriantur.* The subjunctive, as referring to the opinion of those who praise. So also *ferant.*—*Plus . . . diligat.* Observe the employment of *plus* for *magis.* So, also, in the positive, *multum aliquem diligere.*

§ 73.

Si quæris. "If you examine it closely." More literally, "if you search into it."—*Verum.* Consult notes on 27, 64.—*Ut eos*, &c. When any thing is brought forward as being demanded, it is evident that it must be introduced by *ut.* Compare 31, 75: "*Additur . . . ut.*"—*Consequatur.* "Would be likely to ensue."

CHAPTER XXX.

§ -73.

Attribuere. "To add." According to our idiom, we should have expected *satis est docere, non attribuendam esse . . . . miseriam nostram.*—*Nam quod aiunt.* He proceeds to demolish another objection of the Peripatetics, contained in the verses at 29, 71.—*Utrumque dissolvitur.* "Both these objections are at once overthrown." Observe this use of the present. — *Non naturæ vitia*, &c. "Not the faults of nature, but of our own irrational conduct." We have the same antithesis at iv., 37, 81: "*Qui autem non natura, sed culpa vitiosi esse dicuntur.*"—*Quamvis copiose.* Consult notes on i., 21, 47. —*Qui non levantur.* "Who do not allow themselves to be lightened of their grief."—*Atque ut auctores*, &c. "Than as they themselves advised others (to bear theirs)." Literally, "were advisers to others."—*Aliorum vitia.* Compare *Hor.*, *Sat.*, i., 3, 25, *seq.*

§ 74.

Nimirum. Consult notes on i., 22, 52.—*Quum constet . . . . tolli.* Epexegetical of *hoc.*—*In die.* "In time," *i. e.*, in length of time. Compare 22, 53, "*Dies declarat, quæ procedens ita mitigat,*" and iv., 17, 39, "*si error extenuetur die.*"

CHAPTER XXXI.

§ -74, 75.

Afferunt mediocritates. The allusion is to the Peripatetics. As regards *mediocritates*, consult notes on 10, 22.—*Terminabit modum.* "Will determine the measure of it."—*Opinabiles.* "The results of mere opinion."

Additur . . . a Zenone. Zeno the Stoic is meant. For the following *ut*, consult notes on 29, 73: "*ut eos*," &c.—*Interpretantur.* Referring to the Stoics. The older editors were wrong in reading *interpretatur . . . velit*, and yet this is given by Ernesti.—*Recens esse velint.* The verb *velle*, in the sense of "to maintain," is used, for the most part, only to express the adoption of opinions, with which the author himself does not coincide; as in *Læl.*, 9, 29: "*amicitiam ex inopia atque indigentia natam volunt.*"—*Artemisia.* Queen of Caria, widow of Mausolus. The sepulchre alluded to was the famous Mausolēum, one of the wonders of the world. Compare *Plin.*, *H. N.*, xxxvi., 5.—*Quamdiu vixit, vixit.* Consult notes on 7, 14: "*recipit, recipiat.*"—*Quæ tum denique*, &c. The idea is: And fresh it will only continue to be called until, &c.

§ 76.

Officium consolantis putent, &c. From *consolantis* we may easily supply *dicere* or *docere*, as at 32, 77: "*tertia, summam esse stultitiam.*" —*Cleanthi.* Consult notes on ii., 25, 60. For the variation in construction, *ut Cleanthi placet . . . ut Peripatetici* (sc. *dicunt*), compare *Acad.*, ii., 39, 124: "*ut Platoni placuit . . . ut Xenocrates.*"—*Nihil mali.* Evidently a corruption, for this would be simply a repetition of the topic of consolation chosen by Cleanthes. As the names of different schools of philosophy are appended to the other opinions, Davies (referring to 13, 28, and 22, 52) proposes to substitute *ut Cyrenaici* for *nihil mali.*—*Chrysippus.* Consult notes on i., 45, 108, and iii., 22, 52.—*Si . . . putet.* Epexegetical to *illam opinionem.*—*Colligant.* "Bring together."—*Omnia in consolationem unam conjecimus.* "Have thrown together all into one great source of consolation," *i. e.*, so as to form one great body of consolation.—*In tumore.* "In a state of agitation," or "in a ferment." Compare 12, 26.—*In eo.* Not *animo*, but *tumore.* — *Æschyli.* In the *Prom. Vinct.*, 377, *seq.*, Oceanus speaks:

οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι
ὀργῆς νοσούσης εἰσὶν ἰατροὶ λόγοι;

and Prometheus answers:

ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ,
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ.

Siquidem. "Yes, if." As at ii., 17, 39. — *Qui.* For *quis*, i. e., *aliquis.*—*Non . . . illidat manus.* "Apply not his hand roughly."

CHAPTER XXXII.

§ 77, 78.

Altera. Supply *disputare*, from the following *si quid sit . . . disputandum.* — *Tertia.* Supply *docere.* — *Alienum autem tempus docendi.* "It is not, however, a fit time for such a doctrine."—*Videtur vidisse.* This is the usual position of the two words when they occur in the same sentence. It is only when *videre* is a *vox prægnans, i. e.*, is equivalent to *præsens* (*coram*) *videre*, that it is placed first. Thus *de Fin.*, v., 2, 4: "*Modo enim fuit Carneades, quem videre videor.*"—*Ex eo ipso.* Namely, from one's own moral vileness. To a man who is distressed about this, the consolation offered by Cleanthes is of course no consolation at all.—*Socrates Alcibiadi*, &c. Cicero has either borrowed this anecdote from some source unknown to us, or has dressed up Plato's description (*Alcib.*, i., or *Sympos.*, p. 215), after his own fashion. Compare *Augustin.*, *de Civ. D.*, xiv., 8: "*Alcibiadem ferunt, quum sibi beatus videretur, Socrate disputante et ei, quam miser esset, demonstrante flevisse.*"—*Nihil hominis.* "Nothing of a man," *i. e.*, that he was in no respect such as a man should be.—*Se afflictaret.* For *afflictaretur.* This, however, is rare. Compare *ad Att.*, iii., 12, 1: "*Hic tu me accusas, quod me afflictem.*"

Lyconis. Lycon of Troas, a distinguished Peripatetic philosopher, and the disciple of Straton, whom he succeeded as the head of the school, B.C. 272. He held that post for more than forty-four years, and was celebrated for his eloquence. He wrote a treatise "on the supreme good and the supreme evil." Lycon died B.C. 225, at the age of seventy-four.—*Ad Epicuri consolationem.* Consult notes on i., 4, 8: "*ad id.*"

CHAPTER XXXIII.

§ 79.

Non tibi hoc soli. Supply *accidit.* A common ground of consolation among the ancients. So Euripides:

> *γίγνωσκε τἀνθρώπεια μηδ' ὑπερμέτρως*
> *ἄλγει, κακοῖς γὰρ οὐ σὺ πρόςκεισαι μόνη.*

Ut dixi. Compare 25, 60.—*Ut enim tulerit*, &c. "For you must show how each one," &c. — *Chrysippi.* Supply *consolatio.* Compare 31, 76.—*Ad veritatem.* "In theory," *i. e.*, abstractedly. *Ad*, signifying "with regard to," is very commonly used with adjectives, as *de Fin.*, ii., 20, 63, "*timidus ad mortem*;" *in Cat.*, i., 5, 12, "*quod est lenius ad severitatem.*"—*Eodem statu.* "The same mode of proceeding." *Status* is a law term, and technically means the mode in which a lawsuit may be carried on, answering in this sense to *constitutio* or *στάσις*. It properly signifies the station from which we commence our course. Compare *Cic.*, *Top.*, 25, 93.

§ 80, 81.

Ab eo . . . . aberravit. The original theme was *utrum cadat in sapientem ægritudo necne.* After exhausting this subject, Cicero considers the causes and mode of treatment of *ægritudo.*—*De sapiente quæsieras.* Ambiguous; equivalent here to *de sapiente interrogaveras.*—*Qui . . . . affingat.* Causal.—*Tamen ut videremus.* Dependent on *edocuit tamen ratio.* "A logical inquiry has led us to the conclusion," &c. *Tamen* is often repeated after the concessive proposition. Compare § 82.

Id genus ægritudinis. Sorrow for the death of friends.

CHAPTER XXXIV.

§ -81, 82.

Scholæ . . . . disputationes. Compare i., 4, 7, *seq.*—*Opus enim quærunt.* Said sportively; "they are looking out for work," *i. e.*, like day-laborers. The sting is taken out of this little piece of wit by *quamquam*, &c.—*Et tamen*, &c. The sense is: Such monographies may, it is true, be dispensed with, since he who judges rightly respecting affliction in general, does not require separate appliances

for each case ; for as the physician, who cures the whole body, cures at the same time all its parts, so does philosophy, in offering one general topic of consolation, provide for the different sorts of calamities. For the repetition of *tamen*, see § 80.

Sic philosophia, &c. An incomplete sentence. It should be *sic philosophia, quum . . . sustulit, tamen, si . . . exstitit, medetur et consolationes adhibet, si singularum rerum sunt propriæ consolationes.*—*Paupertas momordit.* Compare iv., 20, 45 : "*morderi conscientia.*"—*Audies.* In the fourth book. — *Sed . . . . revertendum est.* Scil. *in singulis consolationibus.*—*Fontem.* "Principle."—*Invitatione.* "Self-invitation," *i. e.*, a summons to one's self.

§ 83, 84.

Contractiunculæ . . . animi. A ἅπαξ εἰρημένον. A mild expression for *contractio animi.* Compare iv., 31, 66. — *Habitare.* The Greek συνοικεῖν. Compare v., 24, 69 : "*sapientis animum cum his habitantem pernoctantemque curis.*" — *Atque.* "And yet," as at iii., 2, 4, "*atque ii quidem.*"—*Elidendæ.* "To be extirpated." Compare ii., 11, 27 : "*nervos omnes virtutis elidunt.*"—*Hoc . . . otium.* "Leisure for this." This construction is most frequent with *cura, timor, spes, pudor*, and the like.—*Cuicuimodi.* An uncommon form of the genitive for *cujuscujusmodi*, and equivalent to *qualecunque*, &c. Compare v., 41, 121.

Alio loco. Lib. iv., c. 8.—*Quas initio dixi.* C. 6, § 13.—*Præclarum . . . arduum.* So the Greek proverb, χαλεπὰ τὰ καλά, and δύςκολα τὰ καλά.—*Verum quidem hæc hactenus.* Compare *Læl.*, 15, 55 : "*Sed hæc hactenus.*" In Greek, καὶ ταῦτα μὲν τοιαῦτα, or καὶ ταῦτα μὲν δὴ ταῦτα.

NOTES.

BOOK IV.

CHAPTER I.

§ 1.

Multis locis. "In many points of view."—*In iis studiis.* Namely, *in doctrinæ studiis.* Compare § 2.—*Provocationes.* Scil. *ad populum.* That the same right of appeal existed under the monarchy we learn from Cicero, *de Rep.*, ii., 31, 54. Compare *Liv.*, viii., 33 ; *Val. Max.*, viii., 1.—*Divinitus.* This adverb, and also *divine*, in the sense of *præclare*, are not uncommon in Cicero.—*Disciplina ac temperatione civitatis.* "The order and organization of the state." Consult notes on i., 10, 21.—*De re publica scripsimus.* B.C. 54. The two first books of this work, of which only a few fragments were previously known to the moderns, have been almost completely restored through the exertions of Angelo Mai.

§ 2.

Illis pæne in conspectu. So *Cat. M.*, 21, 78 : "*Pythagoram Pythagoreosque, incolas pæne nostros.*"—*Qui fuit*, &c. Compare i., 16, 38. The birth of Pythagoras is fixed by different authorities at various periods, from B.C. 605 to B.C. 570, and his death from B.C. 497 to B.C. 472.—*Præclarus auctor nobilitatis tuæ.* "The illustrious founder of your noble family." So *Brut.*, 14, 53 : "*L. Bruto illi, nobilitatis vestræ principi.*" Observe that *nobilitas* has two different significations in the same sentence (here, and just before, *præstanti nobilitate Pythagoras*). In illustration of this irregularity, which often occurs in Cicero, compare i., 23, 54 : "*Omnisque natura consistat necesse est . . . hanc naturam animis esse tributam ;*" and *Cat. M.*, 6, 19 : "*Quæ* (i. e., *consilium, ratio, sententia*) *nisi essent in senibus, non summum consilium majores nostri appellassent senatum.*"

In Italia. Ernesti incloses these words within brackets, but very unnecessarily, since, if Cicero had omitted them, the words *ea quæ*

magna dicta est would have had to be placed before *Græcia*, or else immediately after.—*Ad eorum doctrinas . . . clausas.* The preposition *ad* here follows *clausas* in construction, according to the analogy of *disputare ad aliquid*, and the like. Compare i., 4, 7.

§ 3.

Numam . . . . Pythagoreum. Livy (i., 18) rejects this myth (borrowed from Ovid, *Met.*, xv., and *Fast.*, iii., 153) as an anachronism, but speaks of Pythagoras as a contemporary of Servius Tullius.—*Instituta.* All the better class of MSS., and even some of the earlier editions, have *constituta*, a term not only un-Ciceronian here, but at variance likewise with the Latinity of Cicero's own time.

CHAPTER II.

§ –3.

Vestigia autem, &c. That the vestiges of Pythagorean lore, to which Cicero alludes, have nothing to do with the subject under consideration, is sufficiently plain without argument.—*Non id agitur hoc tempore.* "That is not the point at present under consideration."—*Illi.* Referring to the Pythagoreans, as opposed to *majores nostros*. —*Occultius.* In a manner intelligible to the fully initiated, or esoterics, but not to the exoterics. Compare *Diog. Laert.*, viii., 15: *ἔλεγόν τε καὶ οἱ ἄλλοι Πυθαγόρειοι, μὴ εἶναι πρὸς πάντας πάντα ῥητά, ὥς φησιν Ἀριστόξενος ἐν δεκάτῃ παιδευτικῶν νόμων.* — *Mentes suas.* The plural, as at i., 1: "*nostrorum hominum ingenia.*"—*In Originibus.* Consult notes on i., 2, 3, where the same custom is mentioned. — *Et cantus tum fuisse*, &c. "That there were in those days both songs written out so as to correspond with the tones of the voice, and also poems," *i. e.*, songs in notes or score.

§ 4.

XII. tabulæ. Compare *Cic.*, *de Rep.*, iv., 10: "*XII. tabulæ quum perpaucas res capite sanxissent, in his hanc quoque sauciendam putaverunt, si quis occentavisset sive carmen condidisset, quod infamiam faceret flagitiumve alteri*" (tab. viii., *de delictis*). The words of the law itself were "SEI (*si*) QVEI (*qui*) PIPVLOD (*convicio*) OCENTASIT CARMENVE CONDISIT (*condiderit*) QVOD INFAMIAM FACSIT (*fecerit*) FLAGITIOMQVE ALTEREI, FUSTE FERITOD (*feriatur*)."

Deorum pulvinaribus. He is speaking of the *lectisternia*, *i. e.*, the banquets of the gods, at which their images were placed on cush-

ions round the table.—*Disciplinæ.* "School of philosophy."—*Appii Cæci.* Appius Claudius Cæcus (censor B.C. 310) constructed the *via Appia.* He was twice consul, and in 280 prevented the conclusion of a peace with Pyrrhus. The poem here mentioned contained moral apophthegms, but was no doubt written in a true Roman spirit. —*Panætius.* Consult notes on i., 18, 42.—*Epistola quadam.* The chief subject of this letter, according to *de Fin.*, iv., 4, 23, was the endurance of pain. Compare *Madvig ad Cic.*, *l. c.*—*Q. Tuberonem.* Q. Ælius Tubero, sister's son to Scipio Africanus the Younger, and a favorer of the Stoic philosophy. As tribune of the commons (B.C. 133) he opposed Tiberius Gracchus.—*Pythagoreorum videtur.* "Seems (by its contents) to belong to the Pythagoreans," *i. e.*, to contain ideas and sentiments which have been derived from the Pythagorean school.

§ 5.

Quot et quanti poetæ. Compare 1, 2, where Cicero expresses himself less decidedly, as far, at least, as the poets are concerned.—*Autem.* This, with *qui oratores,* is intensive.—*Simul ut velle cœpissent.* The expression *simul ut,* although less common than *simul ac* (or *atque*), occurs several times in Cicero's writings, *e. g.*, *de Fin.*, ii., 11, 33 : "*Omne animal, simul ut ortum est, se ipsum diligit.*"

CHAPTER III.

§ –5.

Vetus id quidem. Consult notes on i., 3, 6.—*Quibus adolescentibus.* In B.C. 155, when Scipio Africanus the Younger was thirty years old, and Lælius about thirty-three.—*Carneadem.* Consult notes on iii., 22, 54.—*Video.* Consult notes on iii., 25, 59.—*Missos esse legatos.* The third ambassador was the Peripatetic philosopher Critolaus.—*Alter . . . . alter.* "The latter . . . . the former." Diogenes was, strictly speaking, a native of Seleucia, but was generally called the Babylonian, on account of the proximity of the two places.—*Scholis excitati.* Equivalent to *scholis protracti.* The true reason was, that the Athenians had, at that time, no statesmen, properly so called, and that the philosophers were practiced speakers, if nothing else.—*Principibus.* Scil. *Romanorum.* They were popular among the young Romans of the higher class; but those who, like Cato the Censor, dreaded the effect of the Greek philosophy on Roman morals, were anxious that the embassy should be dismissed as soon

as possible.—*Monumenta majorum.* "The memorials of their forefathers." Equivalent in effect to *historiam rerum a majoribus gestarum.* So Cato in his Origines.— *Vita magis quam litteris.* Compare *de Fin.*, iii., 3, 11.

§ 6, 7.

Illius veræ . . . . philosophiæ. Compare i., 23, 55.— *Et idem alio modo,* &c. "And also in the Stoics, who say the same thing in another way." Compare *de Fin.*, iii., 12, 41 : "*In omni hac quæstione, quæ de bonis et malis appelletur, non esse rerum Stoicis cum Peripateticis controversiam, sed nominum.*"—*Academici.* The followers of the New Academy. So Carneades. Compare v., 41, 120.—*C. Amafinius.* Called also Amafanius, an Epicurean philosopher, was the first who introduced philosophy into the literature of Rome by the publication of a work entitled "*De rerum natura.*" He is censured by Cicero (*Acad.*, i., 2, 5) as deficient in arrangement and style; but Cicero's opinion on this subject is not worth much, for at ii., 3, 7, he confesses that he has never read the works of the Roman Epicureans.—*Exstitit dicens.* "Came forward and spoke." Opposed to *illis silentibus.* — *Invitabantur.* A construction κατὰ σύνεσιν, in reference to *multitudo.* (*Zumpt*, § 366.)

Ejusdem æmuli rationis. "Emulators of the same system." Not rivals of this school, but emulators of Amafinius, who belonged to the same school.—*Occupaverunt.* "Possessed themselves of," *i. e.*, by means of their writings.—*Id illi firmamentum,* &c. "This, they think, is the strong point of their system."

CHAPTER IV.

§ –7.

Quod quisque sentit. Judging from our own idiom, we should rather have expected *defendat quisque quod sentit*, but the Latins are fond of joining *quisque* to the relative. Compare *Læl.*, 9, 29 : "*ut sit, per quem assequatur, quod quisque desideret.*" So, also, the indefinite *quis.* Compare i., 4, 7.—*Nullisque unius,* &c. "And, bound by no means to the laws of a single system," &c. Some MSS. of inferior character have *nulliusque unius*, but this would signify "not bound to the laws of a single system," *i. e.*, rejecting the laws of all systems alike. So *de Prov. Cons.*, 4, 7 : "*Nisi C. Virgilius intervenisset, unum signum Byzantii ex maximo numero nullum haberent,*" which Cicero neither will nor can say. Compare v., 29, 82 : "*quo-*

niam te nulla vincula impediunt ullius certæ disciplinæ."—*Concluditur.* Equivalent here to *comprehenditur.* — *In inferiorem ambulationem.* Equivalent to *in Academiam.* Consult notes on ii., 3, 9.

§ 8, 9.

Temporis caussa. Equivalent to *tempori cedens.* "Under the pressure of circumstances." Compare *ad Att.*, ii., 35, 113: "*nec dico temporis caussa, sed id plane probo.*"—*At earum rerum,* &c. "But fear proceeds from the same things when absent, from which, when present, grief arises." Compare *Arrian, Epict.*, 4, 26: *λύπη τῶν παρόντων, φόβος τῶν προςδοκουμένων.* — *Etiam.* Introduced here before *sublatus est,* on the authority of Davies. The best MSS. have *et,* which might easily have been substituted for *ēt,* i. e., *etiam.*

Vela facere. A rare expression. The common form is *vela pandere.* Compare *in Verr.*, v., 34, 88: "*vela fieri imperavit.*"

CHAPTER V.

§ –9.

Chrysippus et Stoici. "Chrysippus and the Stoics in general."—*Magnam partem.* (*Zumpt,* § 459.)—*Perexigua.* "Very brief." They employ but few words. — *Spinas partiendi et definiendi.* "Their thorny partitions and definitions." — *Dialecticorum remis.* "With the oars of the logicians."—*Isto modo vero.* "In that way truly." Namely, that you should begin with the *spinis partiendi et definiendi,* and then launch more boldly into the subject (*vela orationis pandere*). —*Ex utroque.* "By the application of both methods."

§ 10.

Ut soles. Undisguised self-commendation!—*Ne omnia dilabantur.* Compare *de Fin.*, iii., 22, 74, where it is said of the Stoical system, "*Admirabilis compositio disciplinæ, incredibilisque rerum* (*me*) *traxit ordo. Quid non sic aliud ex alio nectitur, ut, si ullam literam moveris, labent omnia? Nec tamen quicquam est, quod moveri possit.*" —*πάθη.* Compare iii., 4, 7.—*Pythagoræ . . . . Platonis descriptionem.* Compare i., 10, 20, and ii., 21, with the notes. Cicero is wrong in attributing Plato's classification to Pythagoras also. The doctrine of Pythagoras, as stated by Diogenes Laertius (viii., 30), is this: *τὴν ἀνθρώπου ψυχὴν διαιρεῖσθαι τριχῆ, εἴς τε νοῦν καὶ φρένας καὶ θυμόν. Νοῦν μὲν οὖν καὶ θυμὸν εἶναι καὶ ἐν τοῖς ἄλλοις ζώοις, φρένας δὲ μόνον ἐν ἀνθρώπῳ.* On the other hand, the Stoics divided the soul into

eight parts, *τὰ αἰσθητικά* (the five senses), *τὸ φρονητικόν*, *τὸ γεννητικόν* (*σπερματικόν*), and *τὸ διανοητικόν* (*ἡγεμονικόν*), but did not distinguish these mental powers locally. Cicero, therefore, follows Plato, when he divides the soul into its rational and irrational parts, and describes the latter as the seat of the *πάθη*, *perturbationes*, but in all other respects he adopts the views of the Stoics in his treatment of this subject, as far as c. 14. — *Tum iræ, tum cupiditatis.* Compare i., 10, 20.

CHAPTER VI.

§ 11.

Zenonis definitio. Compare *Diog. Laert.*, vii., 110 : *Ἔστι δὲ αὐτὸ τὸ πάθος κατὰ Ζήνωνα ἡ ἄλογος καὶ παρὰ φύσιν ψυχῆς κίνησις, ἡ ὁρμὴ πλεονάζουσα.*—*Partes.* "The species," or "sorts," as at iii., 11, 24, and below, § 16 and 20.—*Opinatis bonis.* "Imagined goods." Consult notes on iii., 11, 24. So § 14. Compare also *Epictet.*, *Enchir.*, c. 5 : *Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα.*—*Futuris . . . . præsentibus.* Consult i., 39, 93, at "*Quod tandem tempus.*"—*Instantia.* Equivalent here to *præsentia*, and occurring with this force several times in Cicero. So 30, 64 ; and *de Orat.*, ii., 25, 105 : "*futurum . . . instans . . . factum.*"

§ 12, 13.

Versantur in. "Depend upon."—*Efferatur.* "Is transported."—*Ut adepta.* "As having obtained." The *ut* here assigns the reason. —*Simul*, for *simul atque*, is common in Cicero (and also in Cæsar and Livy). So *Acad.*, ii., 27, 86 : "*Simul inflavit tibicen, a perito carmen agnoscitur.*" — *βούλησιν.* In opposition to *ἐπιθυμίαν* (*libidinem*). The former they term *εὔλογος ὄρεξις*, the latter *ἄλογος ὄρεξις*. *Ita movemur.* Equivalent to *ita afficimur.*—*Gaudium.* Called by the Stoics *χαρά*, or *εὔλογος ἔπαρσις*, in opposition to *ἡδονή* or *ἄλογος ἔπαρσις* (*lætitia*). Compare iii., 10, 23, and 11, 24 ; and *de Fin.*, iii., 10, 35 : "*ego malo lætitiam appellare* (scil. *τὴν ἡδονήν*) *quasi gestientis animi elationem voluptariam.*" — *Ita definiunt.* Compare iii., 18, 41, at *lætantem ita.* — *Sine ratione.* "An irrational." Having the force of an adjective. Compare i., 22, 51 ; "*sine corpore.*"—*Quoniamque . . . . declinamus.* In strictness, this sentence ought to run thus : *hæc declinatio, si*, &c., and then (for *quæ autem*) *si autem*, &c. —*Eaque intelligatur*, &c. Compare *de N. D.*, i., 38, 106 : "(*dii*) *esse beati atque æterni intelligantur.*"—*Cautio.* Equivalent to the Greek

εὐλάβεια or *εὔλογος ἔκκλισις*. So *metus* answers to *φόβος* or *ἄλογος ἔκκλισις*.

§ 14.

Sapientis. "On the part of a wise man." Compare, as regards the double genitive, the notes on ii., 15, 35: "*functio . . . muneris.*" —*Ægritudo.* The Greek *λύπη* or *συστολὴ ἄλογος*.—*Animosque contrahunt.* Compare i., 37, 90. — *Constantiæ.* "Well-ordered states of mind." Called by the Stoics *εὐπάθειαι*. The three *constantiæ* are *voluntas* (*βούλησις*), *gaudium* (*χαρά*), and *cautio* (*εὐλάβεια*).—*Ægritudini nulla constantia opponitur.* The opposite to *ægritudo* is the regular *mentis sanitas*, that is, there is no opposite at all; for this *mentis sanitas* is the simple *κατάστασις* of the mind, whereas the *perturbationes* are so many *κινήσεις*.

CHAPTER VII.

§ –14, 15.

Pressius. "More exactly," namely, by the addition of *opinio.*—*Vitiosæ.* "Blamable." — *Ægritudo.* Compare *Andronic. Rhod.*, p. 523: *λύπη, δόξα πρόςφατος* (*recens*) *κακοῦ παρουσίας, ἐφ' ᾧ οἴονται δεῖν συστέλλεσθαι* (*contrahi*), *ἡδονή, δόξα πρόςφατος ἀγαθοῦ παρουσίας, ἐφ' ᾧ οἴονται δεῖν ἐκτείνεσθαι* (*efferri*). For the signification of *recens*, consult notes on iii., 31, 75. — *Quod sit ex usu*, &c. "Which it is (considered) advantageous should be already present and close by." Observe that *præsens esse* refers to both time and place; but *adesse* to place merely, being thus equivalent, in a manner, to the Latin *ad pedes* or *ante pedes*. (*Kühner, ad loc.*)

Sed quæ judicia, &c. Equivalent to *sed in iis judiciis opinionibusque, e quibus perturbationes nasci dixi, non perturbationes solum*, &c.—*Recessum quendam.* "A kind of recoiling."—*Opinationem.* A word coined by Cicero, and expressing better than *opinio* the mere *actio opinandi.* Compare 11, 26.—*Imbecillam assensionem.* "A feeble assent." *Assensio* is the Stoic *συγκατάθεσις*, or the assent given by the mind to its perceptions. Compare *Acad.*, i., 11, 42: "*Errorem, et temeritatem, et ignorantiam, et opinationem, et suspicionem, et uno nomine omnia, quæ essent aliena firmæ et constantis assensionis, a virtute sapientiaque* (*Zeno*) *removebat.*

§ 16.

Subjiciuntur. "Are annexed." — *Invidentia.* Compare notes on

iii., 9, 20.—*Sub metum.* Observe the change in the construction, *sub metum subjecta* (accus. with prep.); and then *voluptati subjecta* (dat.). Compare 11, 25: "*odium mulierum* and *in hominum universum genus.*" —*Malevolentia lætans malo alieno.* The Greek ἐπιχαιρεκακία.—*Et similia.* When the last member of an asyndetic series is opposed to the others, collectively, we are justified in using the copulative conjunction. Compare iii., 2, 3: "*et inhærescunt.*" So immediately afterward, "*et cetera ejus modi.*" The conjunction, however, is not absolutely necessary. Compare below, 27, 59: "*ad metum, libidinem, reliquas*;" and 31, 66: "*honores, divitiæ, voluptates, cetera.*"—*Indigentia.* This term here denotes "dissatisfaction" (compare 9, 21), a new sense given to the word by Cicero. So also *excandescentia.*

CHAPTER VIII.

§ 17.

Invidentiam. Compare *Diog. Laert.*, vii., 111: φθόνος ἐστὶ λύπη ἐπ' ἀλλοτρίοις ἀγαθοῖς. Cicero completes this definition by the addition of *quæ nihil noceant invidenti.*—*Cui . . . . nihil noceant.* "Without being annoyed by the good fortune of another." Literally, "whom the good fortune of another does not annoy." An awkward way of making one relative the antecedent to another.—*Illa quidem.* Consult notes on i., 3, 6.—*Est enim laudis.* "For it belongs to praise," *i. e.*, carries praise with it.—*Concupierit.* Supply the indefinite *quis.* This is common in general propositions and definitions, *e. g.*, 11, 26: "*judicatio, se scire, quod nesciat*;" and 20, 46: "*quum . . . . videat.*"

§ 18.

Obtrectatio. Compare *Diog. Laert.*, vii., 111: ζηλοτυπίαν λύπην (εἶναι) ἐπὶ τῷ καὶ ἄλλῳ παρεῖναι, ἃ καὶ αὐτὸς ἔχει: and *Stobæus, Ecl. Eth.*, p. 176: ζηλοτυπίαν δὲ λύπην ἐπὶ τῷ ἕτερον ἐπιτυγχάνειν, ὧν αὐτὸς ἐπιθυμεῖ.—*Ægritudo ex eo.* In definitions, for the sake of brevity, prepositional members are generally added to the substantives, without the intervention of any other word.—*Misericordia.* Compare *Diog. Laert.*, *l. c.*, ἔλεος, λύπη ὡς ἐπὶ ἀναξίως κακοπαθοῦντι.—*Angor.* The following are the Greek expressions or definitions given by Diogenes Laertius: *Angor* is ἄχθος, λύπη βαρύνουσα: *ærumna*, ὀδύνη, λύπη ἐπίπονος: *molestia*, ἀνία, λύπη ἐκ διαλογισμῶν μένουσα, ἢ ἐπιτεινομένη: *afflictatio*, ἐνόχλησις, λύπη στενοχωροῦσα ἢ δυσχωρίαν παρα-

σκευάζουσα. For *luctus, maeror, dolor, lamentatio, sollicitudo,* and *desperatio,* Diogenes gives no Greek expressions or definitions.

§ 19.

Pigritiam. According to *Diog. Laert., l. c., pigritia* is equivalent to *ὄκνος* or *φόβος μελλούσης ἐνεργείας.* — *Consequentis laboris . . . ;* Some very ancient transcriber (not Cicero himself, for immediately afterward we have *pudorem rubor*) has left out the definition of *pudor,* which must have been something of this sort: *pudorem metum infamiæ* (perhaps with an adjective, to render the expression *metum* stronger). The Stoics defined *αἰσχύνην* to be *φόβον ἀδοξίας.*—*Terrorem.* According to *Diog. Laert.,* vii., 112, and *Stobæus, Ecl.,* ii., 7, *terror* is *ἔκπληξις, φόβος ἐκ φαντασίας ἀσυνήθους πράγματος.* Cicero's definition, therefore, is different from that of theirs.—*Consequatur.* Consult notes on i., 16, 36. — *Timorem.* The corresponding forms to *timor* in Greek are *δεῖμα, φόβος δέος ἐμποιῶν.* The corresponding word to *pavor* is wanting in *Diog. Laert.,* as well as to *formido.*—*Ennius.* Supply *dixit.* The common text has *Ennii.*—*Tum pavor,* &c. A trochaic tetrameter catalectic, from the Alcmæon of Ennius. The same passage is cited in *de Orat.,* iii., 38, 154, and 58, 218.—*Exanimationem.* The corresponding Greek forms to *exanimatio* are *ἀγωνία, φόβος ἀδήλου πράγματος.*—*Conturbationem.* *Θόρυβος μετὰ κατεπείξεως φωνῆς.*

CHAPTER IX.

§ 20.

Malevolentia. Used here, for the sake of brevity, without the addition of *lætans malo alieno,* which was absolutely necessary at 7, 16, for the perfect translation of *ἐπιχαιρεκακία,* defined by the Stoics to be *ἡδονὴ ἐπ' ἀλλοτρίοις κακοῖς.*—*Delectatio.* *Κήλησις, ἡδονὴ δι' ὤτων κατακηλοῦσα.*—*Hæc aurium.* Scil. *voluptas.* (*Zumpt,* § 767, *n.*)—*Illiquefactæ.* "Liquefied." A *ἅπαξ λεγόμενον.*—*Jactatio.* Wanting in *Diog. Laert.,* vii., 114.

§ 21.

Ira. Ὀργή.—*Pœniendi.* Compare i., 44, 107.—*Excandescentia.* *Diog. Laert.* has *θυμός.* Cicero probably found *θύμωσις* in Chrysippus.—*Odium.* The Greek *μῆνις.*—*Modo exsistens.* "Just manifesting itself," consequently not identical with *nascens.* — *Inimicitia.* Here (as an abstract) in the singular, otherwise it is used only in

the plural. In Greek *μῖσος*.—*Intimo odio et corde concepta.* "Conceived with deep-seated hatred and the whole heart," *i. e.*, a deeply-seated hatred of the heart, or, in other words, cordial hatred. He purposely introduces *cor* into his definition.—*Ut libido sit*, &c. We must supply *desiderium* as the subject. The sense is: There is also this distinction between *desiderium* (*πόθος*) and *indigentia* (*σπάνις*), that *desiderium* is used in a more extended sense, to signify the longing (*libido*) for whatever is predicated of things (*κατηγόρημα*), and *indigentia* the longing after the things themselves. For example, we must say *desidero habere pecuniam*, and not *desidero pecuniam*, and vice versa; *indigeo pecunia*, not *indigeo habere pecuniam.* (He is quite right as regards *indigere*, but not as regards *desiderare.*)—*Indigentia . . . est.* "*Indigentia*, then, has reference to," &c. Observe the change from *ut . . . sit* to the indicative.

CHAPTER X.

§ 23.

Morbi, quæ vocant illi νοσήματα. Compare i., 1, 1: "*studio sapientiæ, quæ philosophia dicitur.*" So 15, 34: "*eam, quam Græci κακίαν vocant.*" The sense is: From confirmed *perturbationes* arise, on the one hand, the *morbi*, and (as aggravated *morbi*) the *ægrotationes*, both of which are morbid inclinations for certain things, the offspring of *libido* and *lætitia;* on the other, the *offensiones*, morbid disinclinations to particular things, which are produced by (*ægritudo* and) *metus*, and have various degrees of intensity.—*Eaque.* "And those conditions."—*Ad res certas.* Compare notes on i., 4, 7, "*ad id disputabam.*"—*Iis oppositæ.* "Opposite to these." Local.—*Contrariæ.* "Contrary to these." Qualitative.—*A Chrysippo.* Consult notes on i., 45, 108.—*Morborum animi similitudo.* Abstract for the concrete, *i. e.*, *similes animi morbi.* For the opposition between *corporum* and *animi*, consult notes on ii., 23, 54.—*Qua oratione.* "The discussion of this point." Consult notes on i., 19, 45: "*hæc pulchritudo.*"

§ 24.

Intelligatur. Construed here with the accusative and infinitive; above (6, 13) with the nominative and infinitive.—*Tum exsistit*, &c. A transition from the *oratio obliqua* to the *oratio recta*, as at ii., 26, 62: "*apud quos autem.*"

CHAPTER XI.

§ -24, 25.

Hæc, quæ dico. Scil. *morbi et ægrotationes.* — *Cogitatione.* "In theory."—*Re.* "In practice." For *quidem*, consult notes on i., 27, 67.—*Quum.* "When, for instance." — *Quæ sanaret.* For an explanation of the imperfect subjunctive here, consult notes on i., 1, 1: "*pertinerent.*" Bentley's emendation of *quæ sanet* is unnecessary.—*Exsistit morbus . . . . eique morbo.* Observe here the employment of *morbus*, first in a special, and then in a general sense.

Eam quæ . . . dicitur. Compare i., 10, 20: "*quæ harmonia dicitur.*"—*Odium mulierum . . . in hominum universum genus.* A similar change of construction to that with *subjicere*, at 7, 16.—*In Misogyne Atilii.* "In the woman-hater of Atilius." This was an adaptation of Menander's comedy of the same name. M. Atilius (or Attilius), who, according to *de Fin.*, i., 2, 5, was also a tragic writer, is mentioned by Cicero, *ad Att.*, xiv., 20, 3, as "*poeta durissimus.*"—*Timone.* Timon, the misanthrope, lived in the time of the Peloponnesian war. He was an Athenian of the demus of Colyttus, and is admirably described by Lucian in one of his dialogues.

§ 26, 27.

Definiunt . . . animi ægrotationem. Since *ægrotatio* (*ἀῤῥώστημα*) expresses only a higher degree of *morbus* (*νόσημα*), Cicero assigns to it the definition commonly used for *morbus.* For Diogenes Laertius says (vii., 115), *νόσημα οἴησις σφόδρα δοκοῦντος αἱρετοῦ.*—*Offensione.* "Aversion." — *Hæc autem opinatio.* This refers to both sorts of opinions. — *Judicatio.* For *judicium.* A newly-coined word, like *mulierositas, cuppedia*, and (§ 28) *lapsio, despicatio.* Consult notes on 7, 15, "*opinatio.*"—*Se scire. Se* may therefore stand as the reflexive accusative of "any one," "a man," "one." Compare above, 9, 20: "*sine emolumento suo.*"—*Ligurritio.* The French "gourmandise."—*Cuppedia* (from *cupio* and *ĕdere*). "Daintiness." The Greek *φιλοψία.*

Hippolyti. Hippolytus, son of Theseus, was sacrificed to the resentment of his step-mother Phædra, whose guilty overtures he had rejected.—*Timonis.* Timon's misanthropy arose from the ingratitude which he experienced, and the disappointments he suffered from his early friends and companions.

CHAPTER XII.

§ –27, 28.

Atque. As at iii., 13, 28 ; and also below, 13, 30. — *Collatione.* "Comparison."—*Itaque dicimus.* Still depending on *ut.* *Ita* signifies "with reference to this."—*Jam.* Said of that which is present at *any* given time ; *nunc* would refer to that which is present to the speaker. — *Amatorem.* The term *amator* indicates the habit, as in *Horat.*, *Epist.*, i., 1, 38 : "*vinosus amator ;*" on the other hand, *amans* is said of individual cases.—*Proclivitas.* "Tendency." The state of being inclined to.

Vitiis. Compare 13, 29 and 30.—*Res.* "The particular state." — *Proclives.* "Inclined." — *Proclivitas ad suum quodque genus.* "Tendency to the special object of each case."—*Facilitas.* "Disposition."—*In neutris.* The Stoics divided all things into good, bad, and indifferent (*ἀδιάφορα*).

CHAPTER XIII.

§ 29.

Quo modo autem in corpore, &c. By *morbus* is meant "a disease ;" by *ægrotatio*, "a chronic sickness ;" by *vitium*, "a defect" or "blemish."—*Morbum cum imbecillitate.* Compare 8, 18 : "*ægritudo ex eo.*" —*Inter se dissident.* "Are not well compacted together."—*Pravitas.* "A misshapen state."—*Conquassatione.* "A concussion."—*Vitium . . . . cernitur.* The sense is : A single defect has no influence on the body in general, which may be sound, notwithstanding this blemish, which is known only from itself, and not from its effect on the general health.—*Sed in animo,* &c. The sense is : But it is different with the mind, in which *morbus* and *ægrotatio* are inseparable, except in imagination, while *vitiositas* (as the opposite of *virtus*, which, at 15, 34, was defined to be *affectio animi constans conveniensque*) is inconsistent with a healthy state of mind.—*In tota vita.* "In every relation of life."—*Ita fit,* &c. The sense is : In the soul we must draw a distinction between *morbus* and *ægrotatio* on the one side, and *vitiositas* on the other. *Vitiositas*, we are told, exhibits itself sometimes in the shape of *inconstantia*, and sometimes of *repugnantia*.—*Non enim,* &c. This gives the reason why *inconstantia*, the lesser evil, is to be associated with *repugnantia*, the greater.—

Partes dissentientes. Equivalent to *partes repugnantes.* A disunion of parts. — *Discrepans sibi ipsa.* "Inconsistent with itself." — *Distorta.* "Perverse." We find also in *de Fat.*, 8, *extr.*: "*Multa genera sunt enunciandi, nec ullum distortius quam hoc.*"—*Morbi autem . . . . vitiositatis.* He now takes *vitiositas* in a more comprehensive sense, having just before made the *morbi* and *ægrotationes* co-ordinate with *vitiositas.*

§ 30.

Moventes. "Variable." Literally, "moving." We find this unusual signification of *movere* also in Livy (xxxv., 40), *terra movit;* ib., v., 25, *res moventes,* "movable property," "chattels." Cicero (*de Fin.*, ii., 10, 31) speaks, in the language of the Epicureans, of *movens voluptas,* as opposed to *stans voluptas.*—*Attingit animi naturam,* &c. Equivalent to *corporis natura animi naturæ similis est.* Compare 10, 23. — *Ut enim corporis,* &c. Compare *Stobæus, Ecl. Eth.*, p. 168: *ὥςπερ γὰρ τὴν τοῦ σώματος ὑγίειαν εὐκρασίαν εἶναι τῶν ἐν τῷ σώματι θερμῶν καὶ ψυχρῶν καὶ ξηρῶν καὶ ὑγρῶν· οὕτω καὶ τὴν τῆς ψυχῆς ὑγίειαν εὐκρασίαν εἶναι τῶν ἐν τῇ ψυχῇ δογμάτων.*—*Animi dicitur.* Supply *sanitas,* which is also the subject to *eaque animi virtus est.*—*Temperantiam.* Compare 9, 22: "*Temperantia sedat appetitiones et efficit, ut eæ rectæ rationi pareant, conservatque considerata judicia mentis.*"—*Nec habentem ullam speciem suam.* "Without itself forming a distinct species (of virtue)."—*Pertractatione.* A conjecture for the corrupt reading of the best MSS., *pturbatione.* Tregder reads *purgatione.* Some MSS. of inferior authority have *gubernatione,* probably a conjectural reading.

§ 31.

Eaque dicitur pulchritudo. Compare *Cic., de Off.*, i., 28, 98: "*pulchritudo corporis apta compositione membrorum movet oculos et delectat hoc ipso, quod inter se omnes partes cum quodam lepore consentiunt.*"—*Virtutis vim ipsam continens.* "Comprehending within itself the essence of virtue."—*Pulchritudo vocatur.* Observe that *pulchritudo animi* is only a Stoical, not a Latin phrase.—*Velocitas . . . . appellatur.* That which in the body we name *velocitas* ("agility"), in the mind is called *celeritas* ("quickness").—*Animi multarum rerum . . . . percursionem.* Compare ii., 15, 35: "*functio . . animi . . muneris;*" and below (17, 40), "*fratris repulsam consulatus.*"

CHAPTER XIV.

§ -31.

Morbo tentari. From without, *e. g.*, by infection.—*Non possunt . . . . possunt.* Consult notes on iii., 5, 11. — *Animorum non item.* "Those of the mind can not." The *non item* (equivalent to *non possunt*) is used to vary the structure ; but *non vero animorum* would be English-Latin. — *Faciunt.* Equivalent here to *patiuntur* or *habent.* Generally speaking, *facere* is used only as the representative of a preceding verb. Consult notes on v., 32, 90.

§ 32.

Ingeniosi . . . . sic illi. This repetition of the subject by means of a demonstrative pronoun (compare iii., 8, 18) is essential to the elegance of the antithesis. So below (30, 64) : "*Est enim metus, ut ægritudo præsentis, sic ille futuri mali ;*" and *de Leg.*, iii., 2, 5 : "*Plato Titanum e genere statuit eos, qui, ut illi cœlestibus, sic hi adversentur magistratibus.*" — *Æs Corinthium.* Pliny particularizes three classes of the Corinthian bronze. The first, he says, was white (*candidum*), the greater proportion of *silver* that was employed in its composition giving it a light color. In the second sort or quality *gold* was introduced, in sufficient quantity to impart to the mixture a strong *yellow* or gold tint. The third was composed of equal portions of the different metals.—*In ulla.* Bentley's conjectural emendation for *multa*, the reading of the MSS. and earlier editions. Klotz's defence of the latter is deservedly censured by Kühner. Observe that the neuter is used here and in *quædam*, because *morbus* and *perturbatio* are of different genders.—*Habent primam speciem.* "Have at first sight the appearance."—*Hi . . . . illa.* Consult notes on i., 49, 117. The *morbi* are indicated by *hi*, because they have thus far formed the subject of the chapter. So *Cat. M.*, 19, 68 : "*Senex est eo meliore conditione quam adolescens, quum id, quod ille sperat, hic consecutus est.*"

§ 33.

Enucleate. Literally, "in an unshelled way ;" hence "briefly," "concisely," "in an unadorned way." — *Disseruntur.* "They are argued." — *Scrupulosis.* Orelli gives *scruposis*, the conjecture of Lambinus, without any necessity. Consult Davies, *ad loc.*—*Reliquæ disputationis cursum teneamus.* "Let us now proceed on our

course for the remainder of this discussion." A repetition of the metaphor introduced in c. 4 and 5.

CHAPTER XV.

§ 34.

Quando. Put here for *quoniam* or *quandoquidem.* So, also, in many other passages of Cicero.—*A virtutis fonte.* The genitive instead of the apposition. Compare i., 36, 87: "*nomen carendi.*"—*Quando igitur.* Resuming the idea which had been interrupted by the parenthesis, as at i., 7, 14: "*id ergo est.*"—*Affectio animi constans.* In Greek, *διάθεσις ψυχῆς σύμφωνος αὐτῇ.* *Affectio* signifies, therefore, "manner of thinking and acting," as in *de Fin.*, iii., 20, 65: "*ex hac animorum affectione.*"—*Conveniens.* "Uniformly consistent."—*Recta ratio.* "Right reason." Ὀρθὸς λόγος.—*Malitiam.* Only in ante- and post-classical Latinity, "evil disposition" generally.

§ 35.

Concupitum. To be taken here as an adjective; hence the dative case.—*Ut nihil ei constet,* &c. "So as to have no fixed plan of action." In a literal translation, *nihil* has here the force of an adverb, and is equivalent to *nullo modo.* The allusion in the text is to a verse of the comic poet Q. Trabea (*de Fin.*, ii., 4, 13), "*Tanta lætitia auctus sum, ut nihil constet,*" forming part of a trochaic tetrameter catalectic.—*Voluptatem . . . . arbitratur.* Bentley has restored this verse thus, so as to form a trochaic tetrameter catalectic: *Ego voluptatem animi nimiam summum esse errorem arbitror.* Observe that *error* here has the meaning of "mistake," as at 17, 39.

CHAPTER XVI.

§ –35.

Jacens. "Lying prostrate," *i. e.*, completely overcome. Compare ii., 13, 32.—*Pendet animi.* "Is in continual suspense." *Animi*, as Kühner remarks, is to be taken here, not as a genitive, but locative case, analogous to *domi*, *humi*, &c. Consequently, in the plural, we have *pendere animis*, not *animorum.* Compare i., 40, 96.—*Significantes.* "In order to show."—*Faciunt.* "Represent." *Facio* here, as a *verbum dicendi*, is joined to the accusative with the infinitive, instead of the usual participle. (*Zumpt*, § 618.) Compare,

however, v., 39, 115 : " *Cum ariete colloquentem facit ejusque laudare fortunas.*" A different account is given both of the crime of Tantalus and his punishment. Compare i., 5, 10.—*Ob scelera*, &c. A trochaic tetrameter catalectic, from an unknown poet.—*Superbiloquentiam.* Corresponding to the ἀκόλαστον γλῶσσαν of Euripides (*Or.*, 5), and referring to his having divulged what he heard at the table of the gods. According to other authorities, his crime was the murder of his son Pelops, or the purloining of nectar and ambrosia for the use of other mortals, &c.—*Aliqui terror.* Compare i., 11, 23, " *deus aliqui.*"

§ 36.

Ad frugalitatis nomen. Consult iii., 8, 16, where Cicero pronounces *frugalitas* to be the best translation of the Greek word σωφροσύνη. —*Virtutes.* Supply *omnes.*—*Stoici.* Compare *Diog. Laert.*, vi., 105 : σοφὸς ἀναμάρτητος. There is a full account of the Stoic doctrine in *de Fin.*, iii., 22, 75, *seq.*

CHAPTER XVII.

§ 37.

Sibique ipse. We should have expected here *ipsi*; but consult *Zumpt*, § 696.—*Is est sapiens.* The pronoun *is* is a sort of repetition of *hic*, for the sake of perspicuity and emphasis. Compare iii., 8, 18. —*Ad demittendum animum . . . . ad efferendum.* Here in the sense of a consecutive sentence. Compare 38, 82 : " *dolore ad patiendum levato.*"—*Nam quid*, &c. Co-ordinate with what precedes, not the ground of it. By *nam quid*, &c., Cicero refers to human happiness; by *quid enim*, &c., to human misery.—*Animo excubat.* There is the same figure in *Phil.*, vi., 7, 18 : " *Quam ob rem, Quirites, consilio quantum potero, labore plus pæne quam potero, excubabo vigilaboque pro vobis.*"—*Nihil improvisum.* "Nothing which he did not expect."—*Nihil improvisi.* " Nothing out of the sphere of what is unexpected."

§ 38, 39.

Ut semper videat. " As always to look about for." Consult notes on iii., 19, 46.—*Apte.* From the old verb *apĕre* (Greek ἅπτειν), " to join," and answering therefore, here, exactly to our English word " fitly."—*Mollis . . . . Peripateticorum ratio.* Compare iii., 10, 22.—*Ratio et oratio.* " Opinion and expression," a frequent association in Cicero, for the sake, no doubt, of the ὁμοιοτέλευτον, like *gravis et*

suavis. Compare 28, 60.—*Quem ultra.* Anastrophe, as at ii., 6, 15, "*hunc post.*" The only other instances of this use of *ultra* are in the poets and Tacitus.

Aut . . . . mente vix constes. Equivalent to *aut pertimescas, ne opprimare.* Cicero is thinking here of *ægritudo* and *metus* (the order being reversed), as he was before of *cupiditas* and *lætitia.* — *Die.* "By time." Compare iii., 30, 74, "*in die.*"

§ 40.

In quo. This has been adopted from the MSS. of inferior authority, instead of the common reading *in qua,* because the sense requires a reference to the combined idea *quærere modum ægritudinis.* —*Ponitur.* Namely, by the Peripatetics.—*P. Rupilium.* P. Rupilius Lupus was consul with P. Popilius Lænas, B.C. 132. According to Pliny (*H. N.*, vii., 36), he heard of his brother's repulse while laboring under a slight attack of illness, and immediately expired. The brother, named Lucius, had been prætor in 146. — *Fannium.* C. Fannius Strabo, a disciple of the Stoic Panætius, son-in-law to C. Lælius Sapiens. He wrote *Annales.* Cicero introduces him as one of the speakers in both his *de Republica* and his *Lælius.*—*Si pro singulis,* &c. Cicero's conclusion is, that, supposing each misfortune to occasion an additional grief, the whole would be insupportable. It is absurd, therefore, to fix degrees, as the Peripatetics do, in the case of the different perturbations of the mind.

CHAPTER XVIII.

§ 41, 42.

Ut si. This form after *similiter facit* is not so common as *ac si,* but is used elsewhere by Cicero, as, *e. g.*, in *de Off.*, i., 25, 87 : "*Similiter facere eos . . . ut si nautæ certarent, quis eorum potissimum gubernaret.*"—*Leucāta.* Λευκάτη, now Cape *Ducato,* the southwestern extremity of the island Leucadia (now *Santa Maura*), from which Sappho threw herself into the sea.—*Sustinere se.* "To stop himself."—*Id non potest.* Supply *fieri.*

Igitur. Consult notes on i., 6, 11.—*Etiam susceptæ,* &c. "Even when begun they have no small share of infection connected with them." Compare iii., 2, 3, "*in summa inanitate versatur.*" — *Sibi indulget.* "Is self-indulgent." — *In altumque provehitur imprudens.* "And indiscreetly launches out into the deep."—*Vitiis modum apponit.* Like a watchman. The vices are here, to a certain extent,

personified. — *Suscipit.* "Takes under his protection." Compare *ad Fam.*, v., 9, 1: "*Si me amas, suscipe me totum.*"—*Proclivi labuntur.* "Glide rapidly down." *Proclivi* is not an ablative, but, according to Madvig (*ad de Fin.*, v., 28, 84), the older form of the adverb *proclive* (like *heri* and *here*). Compare *Lœl.*, 12, 41: "*res proclivius ad perniciem, cum semel cœpit, labitur.*"

CHAPTER XIX.

§ 43.

Quorum est talis oratio. "Their way of talking is as follows."—*Iracundiam laudant.* Compare *Seneca, de Ira*, iii., 3: "*Calcar (Aristoteles) ait esse virtutis; hac erepta inermem animum et ad conatus magnos pigrum inertemque fieri.*" The Old Academy agreed with the Peripatetics in this.—*Cotem fortitudinis.* "The whetstone of courage." Compare 21, 48: "*ardores animorum cotesque virtutum.*" — *Leves.* "Of little weight."—*Hæc nullam habent vim*, &c. So say the Peripatetics. In the eagerness of discussion, Cicero passes from the *oratio obliqua* into the *oratio recta*, as at 10, 24: "*tum exsistit.*"—*Quæ etiamsi.* We should rather have expected *quam*, according to the idiom of our own language. Compare, however, notes on i., 34, 84: "*qui . . . si occidissemus . . . mors nos abstraxisset.*"—*Virum.* Emphatic, as at ii., 22, 53: "*rusticanus vir, sed plane vir.*" — *Vitioso.* "Opprobrious." *Vitiosus* here signifies that which indicates vice. —*Lentitudinis.* "Phlegm." In Aristotle (*Eth.*, ii., 7) ἀοργησία: its opposite is ὀργιλότης, and the mean πραότης (*lenitas*).

§ 44.

Ut modo definivi. Compare 12, 27.—*Nisi quod libeat.* "Except what desire may prompt." Equivalent to *nisi libidine aliqua vel cupiditate agitetur.*—*Themistocles.* The same anecdote is related in *Val. Max.*, viii., 14, *ext.* 1; *Plut.*, *Themist.*, c. 3.—*Quod . . . non posset.* As at v., 21, 62: "*quod jam beatus nollet esse.*"—*Auditæ.* Equivalent to *notæ.* Hence the dative, as at 15, 35, with *concupitus.*—*Demosthenis vigiliæ.* Compare *Plut.*, *Demosth.*, 7 and 11. Stobæus (*Serm*, 29, p. 206) makes him say that he had consumed more oil than wine.—*Antelucana industria.* "By the day-light-anticipating industry."—*Pythagoram*, &c. Pythagoras of Samos is said to have travelled in Egypt, Asia, Crete, and Lacedæmon, before he settled at Crotona. Democritus is reported to have expended a considerable patrimony in visiting Babylon, Persia, Egypt, &c. Plato, also, after

the death of Socrates, visited Cyrene and Egypt; and afterward Italy, for the sake of becoming acquainted with the Pythagoreans. At a later period he went three times to Sicily, B.C. 389, to the elder Dionysius, and in 367 and 361, to the younger.

CHAPTER XX.

§ 45, 46.

In delicto. "When guilty of any act of delinquency."—*Impunitas enim peccatorum*, &c. The idea is, they think that those who can bear ignominy and infamy without pain, are at liberty to commit what crimes they please.—*Afranio.* L. Afranius, founder of the *fabula togata* (*i. e.*, comedy with a Roman plot) in the time of the Gracchi. He depicted Roman life with such accuracy that he is classed with Menander. (*Hor.*, *Ep.*, ii., 1, 57.)—*Heu me miserum.* This, with *dummodo doleat*, &c., forms one verse, a trochaic tetrameter catalectic, which is also cited *ad Att.*, xvi., 2, 3.

Indignorum. "Undeserving of them." Scil. *istis calamitatibus.* Suffering undeservedly.—*Quum videat.* Supply the indefinite *quis.* Compare 8, 17, at *concupierit.*—*Hæc.* This belongs, not to *disputant*, but to *resecanda esse.*—*Nihil . . . . an aliquid dicere.* "To speak to the purpose or not." Compare the Greek *οὐδὲν λέγειν* and *λέγειν τι.* So *Cat. M.*, 6, 17, and *de N. D.*, iii., 9, 23: "*nihil afferre.*" We have a similar expression at i., 20, 45, "*aliquid assequi*," where *aliquid* means "something considerable," "something of importance."—*Ad ista.* Compare i., 4, 7: "*ad id disputabam.*"

CHAPTER XXI.

§ 47.

Sed illud ante. "But the following point first," *i. e.*, but first let me make the following inquiry. *Illud* is often used in this way to indicate what is to follow.—*Verecundia.* "Moderation," as opposed to the violent disputes between the Stoics and Peripatetics.—*Plane.* "Simply."—*Cui.* As a disciple of the New Academy.—*Quo longius.* "Farther than which," *i. e.*, beyond which; the same as *ultra quod.*—*Definitio perturbationis*, &c. This is an answer to the question respecting the *verisimile*, which forms a prominent part of this inquiry.—*Ita . . . definit, ut . . . sit.* "He so defines it, that, according to his view, it is." A more usual form would be, *ita definit, ut*

dicat, with the accusative and infinitive ; or *ita definit*, with the accusative and infinitive.

§ 48.

Possint dicere. Scil. *Peripatetici.—Hæc pleraque.* For *horum pleraque*, like *plerique omnes*, or the Greek *οἱ πολλοὶ πάντες.—Hæc . . . . illa.* Observe that *hæc* refers to what the Stoics, *illa* to what the Peripatetics say respecting the *perturbationes.* For *quidem*, consult notes on i., 27, 67.—*Ardores . . . . virtutum.* With these words the Peripatetics attempted to justify rage.—*In eis ipsis.* Scil. *gladiatoribus*, which may be easily supplied from what has gone before.—*Aliquid postulant.* "They ask something of one another," *i. e.*, some last token of friendship.—*Pacidianus.* A celebrated gladiator in the time of the Gracchi, with his rival Æserninus (to whom the verse ii., 17, 41, relates), is known from a passage of Lucilius (consult notes on iii., 15, 31), and is often mentioned proverbially. Compare *ad Q. Fratr.*, iii., 4, 2 ; *de Opt. gen. Or.*, 6, 17.

Si id quæritis. "If you ask me respecting that," *i. e.*, if you wish to know it.—*Accipiam.* Scil. *plagam.* A passionate adversary is never cautious. — *Gladium . . . . sisto.* Compare *Virg.*, *Æn.*, x., 323 : "*jaculum clamanti sistit in ore.*"—*Furi.* This is the conjecture of Tischer. Almost all the MSS., as he remarks, have *suria*, which is a *vox nihili.* One Oxford MS. has *furia.* The common reading *sura* is inadmissible, because a wound in the calf of the leg is not so dangerous. Bentley would read *furiæ*, as a term of reproach applied to his antagonist. Cicero, it is true (*pro Sest.*, 14, 33, and 17, 39), calls Clodius *furiam*, "an evil demon," but this would surely be less natural in the mouth of a gladiator (a slave) than the term *fur*, "rascal," so frequent in the comic poets.

CHAPTER XXII.

§ 49.

Apud Homerum. In *Il.*, vii., 211, *seqq.*, as follows :

> *τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἕρκος 'Αχαιῶν*
> *μειδιόων βλοσυροῖσι προσώπασι, κ. τ. λ.*

Cujus. Referring to the more distant noun (*Ajacem*), as *qui*, in i., 1, 3, to *Livius.* — *Quemadmodum est apud Homerum.* In *Il.*, vii., 214, *seqq.*, as follows :

τὸν δὲ καὶ Ἀργεῖοι μέγ' ἐγήθεον εἰςοροῶντες·
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
Ἕκτορι τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν.

Ne in ipsa quidem pugna. Compare *Hom.*, *Il.*, vii., 219, *seqq.*—*Torquatum.* T. Manlius Torquatus, B.C. 361, on the River Anio. Compare *Liv.*, vii., 9, *seq.* — *Qui hoc cognomen invenit.* "Who on this occasion obtained that cognomen," *i. e.*, obtained it *unsought for.* We have the same expression in *de Off.*, iii., 31, 112, and *de Fin.*, 7, 23 ; and elsewhere also we meet with the phrase *nomen* (or *cognomen*) *invenire* (or *reperire*).—*Marcellum.* M. Claudius Marcellus, the conqueror of Syracuse, afterward defeated the Gauls near Clastidium, in Gallia Cispadana, and slew their king, Viridomarus, in single combat. (*Plut.*, *Marc.* 6 ; *Aur. Vict.*, 45.) He himself fell in battle, in the war against Hannibal, B.C. 208. — *Apud Clastidium.* Livy generally uses *ad* with the names of towns, Nepos *apud*, and Cicero sometimes the one and sometimes the other.

§ 50.

De Africano. Scil. *minore.* This occurrence is not mentioned by any other writer.—*L. Bruto.* L. Junius Brutus. Consult notes on i., 37, 89.—*Dubitarim an.* Qualifying the assertion, especially with *fortasse*, and still more so than *dubito an.* Compare notes on iii., 23, 55 : "*haud sciam.*"—*Video.* Consult notes on iii., 25, 59.—*Adhibetis.* "Do you call in."—*Herculem.* Compare ii., 9, 22.—*Marathonii tauri.* This bull, which had been brought from Crete by Hercules, was let loose by Eurystheus, and laid waste Attica, until it was destroyed by Theseus. Compare *Ovid*, *Met.*, vii., 433, *seqq.*—*Vide ne.* Consult notes on i., 34, 83.—*Levitatis.* "Feebleness of character." Compare 31, 66, *levitas* and *levis.*

CHAPTER XXIII.

§ 51.

Patibiles. "Endurable." An uncommon word ; it occurs only here and in *de N. D.*, iii., 12, 29, and in the latter instance in an active sense : "*quumque omne animal patibilem naturam habeat.*"—*Constituta sunt judicio atque sententia.* "Are established on judgment and conviction." The MSS. have here the subjunctive, which is inconsistent with the sense of the passage. Compare ii., 11, 27, "*quum accesserunt . . . . elidunt ;*" iii., 2, 3, "*quum tulerunt, audiun-*

tur," &c.—*Vehementer.* "With energy," "forcibly," in a good sense. It is often so used in Cicero with *admirari, assentiri, probare, delectari, studere, se exercere.*—*Scipio ille.* P. Cornelius Scipio Serapio, son of Scipio Nasica (i., 9, 18), consul in 138, killed (133) his cousin Tiberius Sempronius Gracchus.—*Hoc Stoicorum.* "That dogma of the Stoics." (Consult notes on i., 42, 99) They held that the wise man was king, ruler, magistrate, &c. (*Diog. Laert.*, vii., 122.)—*Consulem languentem.* P. Mucius Scævola, who, according to Plutarch (*Tib. Gracch.*, 19), refused to take part in any violence against Gracchus.—*Qui . . . . vellet.* According to Servius (*ad Virg.*, *Æn.*, vii., 614), the usual form in which the consul called on the people to stand by him in any disturbance was as follows: "*Qui rempublicam salvam esse vult, me sequatur!*"

§ 52.

In jurgio. Compare *Hom.*, *Il.*, i., 122, *seqq.*—*Nam Ajacem quidem,* &c. Elliptical. "As to Ajax, I will not even say any thing of him, for," &c. Compare 33, 71: "*nam Anacreontis quidem tota poesis est amatoria.*"—*Isto modo quidem.* That is, if we consider *iracundia* necessary to *fortitudo.*—*Nam facinus,* &c. From a tragic writer, perhaps Pacuvius. The lines are Iambic tetrameters acatalectic.

Nām făcĭ|nŭs fē||cĭt māx|ŭmŭm || quŭm Dănă|īs īn||clīnān|tĭbŭs, ||
Sŭmmām | rēm pĕr||fēcĭt | mănŭ, || rēstĭtŭ|ĭt prœ||lium īnsā|nĭēns. ||

In the second line *prœlium* is to be pronounced as a dissyllable (*prœlyum*).—*Inclinantibus.* In military language, used as an intransitive, "to fall back," "to give ground." The word occurs frequently in Livy.—*Summam rem.* When the Grecian ships were on fire, he saved them from conflagration and drove back the foe. Compare *Hom.*, *Il.*, xv., 727, *seqq.*

CHAPTER XXIV.

§ 53.

Tracta. "Examine." For the structure of the sentence, consult notes on ii., 12, 28: "*rogo hoc idem.*" Compare also § 54, "*remove . . . videbuntur.*"—*Stomacho.* Equivalent to *ira.* Not uncommon. We find *rabies* afterward used in the same sense.—*Legi summæ.* "The supreme law (of the intellect)."—*Conservatio stabilis.* "A firm maintenance."—*Contrariarumque.* "And otherwise," *i. e.*, not to be feared.—*Chrysippus.* Consult notes on i., 45, 108.—*Sphæri.*

Sphærus, from the Thracian Bosporus, a disciple of Zeno. He lectured first at Lacedæmon, and then at Alexandrea. — *Sunt enim.* Connected with *superiores definitiones erant Sphæri* in such a manner as to render it necessary to supply *unius* after *Sphæri.*—*Communes.* Not *Stoicorum*, but *omnium hominum.* — *Alia magis alia.* "More or less." *Magis minusve* would not be Latin.—*Quamvis licet insectemur.* Equivalent to *licet insectemur quam (vehementer) vis.* The subject to *insectemur* is the Academics, by *istos* are meant the Stoics.—*Carneades.* Consult notes on iii., 22, 54 —*Metuo ne . . . sint.* One sees to what extent Cicero is an Eclectic. He had already classed himself among the Academics.—*Qui . . . quærat aliquid.* "Who may wish for something more."

§ 54.

Omnes insipientes insanos. Ὅτι πᾶς ἄφρων μαίνεται. Compare *Cic.*, *Parad.*, 4, and above, iii., 4, 9.—*Ista colligunt.* Observe that *ista* refers to *omnes insipientes esse insanos*, and that *colligunt* is equivalent to *concludendo efficiunt*, or the Greek συλλογίζονται. They argued thus: All passions are diseases; but he who has a disease can not be sound (*sanus*): now the mind of every unwise man, being a slave to passion, is in an unhealthy condition; therefore all unwise men are mentally unsound (*insani*). Compare iii., 4, 9.—*Remove*, &c. The sense is: If you expunge the passions from the category of *insania*, that proposition of the Stoics would be nonsense.—*Monstra dicere.* "To utter the greatest absurdities." The expressions *monstra dicere, narrare*, and the like, "to utter something unheard of, incredible, absurd," &c., frequently occur in Cicero's letters. — *Nunc autem.* Consult notes on iii., 1, 2. — *Morosos.* Literally (according to Cicero), "of peculiar manners," *i. e.*, "selfish," "morose." Whether the derivation is correct or not must remain matter of doubt.

CHAPTER XXV.

§ 55.

Oratorem, &c. With reference to 19, 43. Before *simulare* supply *iram.*—*Orationes scribimus.* The speeches were in general either extempore or from notes, which were afterward worked up into a more complete form. The cases in which the speeches were read were exceptional. (Compare *pro Planc.*, 30, 74.)—*Ecquis . . . . vincite!* From the Atreus of L. Accius (consult notes on i., 44, 105).

"Does no one attend? Bind him!" The object to *egisse* and *scripsisse.—Egisse . . . . Æsopum.* The verb *agere* is the technical term for the actor's representation. For Æsopus, who probably played the leading parts, consult ii., 17, 39. — *Si modo est orator.* The term *orator* is here emphatic, denoting "an orator" in the full sense of the word. Compare ii., 22, 52: "*Obversentur species honestæ viro.*"

Libidinem vero laudare, &c. "What wantonness it is, however, to praise wantonness!" Observe the play upon words in *libidinem . . . libidinis.* What follows, to the end of the chapter, has reference to 19, 44, and 20, 45.—*At.* "But (you will say)."—*Dummodo doleat*, &c. As it stands here, a trochaic trimeter catalectic, but probably a part merely of a trochaic tetrameter catalectic.—*De constanti viro . . . quærimus.* The expression is borrowed from the language of the courts of law (*de pecuniis repetundis quærere, de morte alicujus*, &c.).—*Ipsam illam iram*, &c. The sense is: As in a dissolute youth, who is not under the control of reason, affliction may be useful for his improvement; so in war, rage may supply the place of real courage in the mind of the common soldier; but in the wise these passions are out of place.—*Rhetorum . . . mysteria.* The arts by which the disciples of the rhetoricians were taught to rouse the feelings of their hearers.

CHAPTER XXVI.

§ 56, 57.

Æmulari, obtrectare, misereri. Compare 20, 46.—*Non enim suscipere*, &c. Elliptical. The full idea is: But we can be liberal without feeling pity, *for* liberality is not displayed in our merely feeling for others, but in our lending them aid and freeing them from sorrow.—*Angi alieno bono.* Supply *quem*, i. e., *aliquem.—Pro experientia.* "Instead of trying it on one's self."

Quamvis fuse. Not concessive (and therefore with the indicative), but the same as i., 21, 47, "*quamvis copiose.*" — *Sapientiam esse*, &c. The same definition occurs at v., 3, 7.—*Præmeditatum non sit.* These words, although not in the MSS., are absolutely necessary to the sense. They are omitted, however, by Kühner and others, and the passage is sought to be explained, without their aid, by Hand (*ad Wopkens.*, p. 134), who supposes an antithesis between *accidit* (equivalent, as he maintains, to *ex improviso et præter spem fit*), and *evenit* (the same, according to him, as *ex rerum natura et cum neces-*

sitate quadam provenit). But how, asks Tischer, can *accidere* form a direct antithesis to *evenire*? or how can it have this meaning at all, when *tale*, i. e., *improvisum aliquid aut repentinum* stands close to it? We have substituted, continues the same editor, *præmeditatum non sit* for the common lection *non præmeditatum sit*, because such an alteration renders it easier to explain how the words came to be omitted. The transcriber's eye no doubt passed over *non sit*, coming as it did almost immediately after *possit*.

Quod aiunt. Compare 20, 46.—*Ex errorum radicibus.* Epexegetic genitive. Compare i., 36, 87, "*nomen carendi;*" iii., 6, 12, "*merces immanitatis.*"

CHAPTER XXVII.

§ 58, 59.

Quanta sint, quæ . . . remedia . . . adhibeantur. The substantive is here removed from the leading proposition, and joined to the relative in the dependent clause, and in the same case with it. (*Zumpt*, § 814.)—*Ut invenerit.* "That she should have discovered," or, according to a frequent idiom, "as to have discovered." The pluperfect subjunctive in such sentences would be bad Latin.

Nam neque omnis ægritudo, &c. *Neque* is the *particula pendens* (as at iii., 3, 5, *et* before *morbi*). The words *et in omnibus quattuor perturbationibus illa distinctio est* should follow, instead of which, Cicero, after the parenthesis, goes on with *est etiam, &c.*—*Miseranti.* Compare the remark of Festus: "Miseratur *is, qui conqueritur aliena incommoda;* miseretur *is, qui miserum sublevat.*" — *Adhibeatur oratio.* Bentley conjectures *curatio* (as § 74, "*hæc adhibenda curatio est*"), a reading which is sanctioned by two MSS., but the *curatio* is effected by means of the *oratio*, and the phrase *orationem adhibere* occurs also in other places, *e. g.*, 29, 62, "*eadem sit omnibus adhibenda oratio.*"—*Utrum illudne.* Consult *Zumpt*, § 352. So above, 4, 9: "*utrum igitur mavis statimne nos vela facere an paullulum remigare?*" —*Heri.* Namely, in the third book.

CHAPTER XXVIII.

§ 60, 61.

Abluatur. Concessive, to which *veruntamen* afterward corresponds. *Abluere*, a milder expression than *tollere*, expresses only a

superficial removal of any thing.—*Illa quidem.* Consult notes on i., 3, 6.—*Non turbulente.* Equivalent to *non perturbati.*—*Ratio et oratio.* Consult notes on 17, 38.—*Utilior.* Produces a greater effect on those who can use it.—*Raro proficit.* "Rarely operates." A medical phrase.

Illa medicina. The first, namely, the showing that the cause of the distress is no evil. Compare iii., 32, 77, *seq.*—*Officii.* "Sense of duty."—*Mala.* "Real evils."—*Ut etiam si,* &c. The sense is: So that even if the things which excite the passions are neither good nor bad (*i. e.*, are indifferent, *ἀδιάφορα*), still that emotion is in itself vicious. Compare § 60; § 62, "*quare . . . . dicendum;*" and also 31, 65.—*Humana omnia prementem.* "Rising superior to every thing in this life." The word *premere* is used in this sense only by our author and Quintilian (xi., 1, 16). Some commentators would read *spernentem.* At ii., 4, 11, we had *despicientem.*

CHAPTER XXIX.

§ 62, 63.

Tria illa genera bonorum. Mental, corporeal, and external or fortuitous goods. Compare v., 30, 85.—*Ad deterrendum.* Namely, from that which violently affects the mind.—*Adhibenda oratio.* Consult notes on 27, 59.—*Humana . . . natura.* By its being shown that all things in human nature are regulated by certain laws, to which each one is subject.

Primos tres versus. Eurip., Orest., 1, *seqq.*—*Revocasse.* "To have encored." The passage alluded to is as follows:

οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος,
οὐδὲ πάθος, οὐδὲ ξυμφορὰ θεήλατος,
ἧς οὐκ ἂν ἄροιτ' ἄχθος ἀνθρώπου φύσις.

Oratio. Not very correctly rendered by Cicero; *ἔπος* is equivalent rather to *res* (*quatenus oratione declaratur*). Compare *Matthiæ, ad Eurip., l. c.*—*Quod non natura humana,* &c. Not very correct. The idea is, the burden of which man's nature may not at some time or other be called on to endure.—*Etsi.* Here a corrective particle, "though indeed," annexed to the previous sentence, as at v., 13, 89; 19, 55; and 20, 58. The more usual word in this sense is *quamquam.*—*In Consolationis libro.* Consult notes to i., 26, 65.—*Chrysippus.* For his views on this subject, and the expression *tumores animi,* compare iii., 31, 76.—*Concederet.* Equivalent to *cederet,*

as in Cicero's well-known verse: "*Cedant arma togæ, concedat laurea linguæ.*" It is also by no means uncommon in prose.

CHAPTER XXX.

§ 64.

Est enim . . . . mali. Compare iii., 11. For *ille* with *sic*, consult notes on iv., 14, 32. — *Præmolestiam.* A ἅπαξ λεγόμενον. — *Dux.* "The forerunner."—*Instantia . . . . sequentia.* For the position of the words, consult notes on i., 49, 118. Compare also vi., 11.—*Primo et proximo die.* In the first and second book.

CHAPTER XXXI.

§ 65.

De malorum opinione. Compare i., 13, 30: "*deorum opinio.*"—*Ad animi perturbationem . . . . omnes eas.* Such changes from the singular (the genus) to the plural (the species) are not uncommon in Cicero's other writings.—*Causam continere.* Compare iii., 24, 58: "*quod rem continet.*"—*Hic . . error.* Namely, that they are not in our power.—*Tolerabilia.* Scil. *ea quæ gravia et tristia ducuntur.*—*Ducuntur.* Wolf's conjecture for *dicuntur*, which is also recommended by the antithesis in *malis opinatis.* The verbs *dicere, docere, ducere*, are often put for one another in the MSS.—*Si jam.* So 35, 75: "*si jam ipsa illa accusare nolis.*"

§ 66.

Atque erat facile. Consult notes on i., 8, 17: "*superbum id quidem est.*"—*Eam rationem.* Namely, that of the Stoics, who considered virtue the only good and vice the only evil.—*In eis ipsis potiundis.* Consult notes on i., 37, 90: "*urbem nostram potiri,*" and *Zumpt*, § 657.—*Cachinnatio.* "Childish laughter," "giggling."—*Eodem vitio est.* "Is equally faulty," for the common reading *in eodem vitio est*, on account of *in lætitia*, which immediately follows.—*Effusio animi.* "Extravagant hilarity." So *animi contractio*, "undue depression;" as at 6, 14: "*animos demittunt et contrahunt.*" — *Cavere.* This is Davies's emendation of the MS. reading *confidere.* The sense of the passage (especially as compared with 6, 13) renders this word, or at least one of its synonymes, indispensable. Tregder conjectures *providere.*

§ 67.

Supra diximus. Compare 6, 14, where it is said that a present evil can not at all affect the wise man (and, consequently, that the *constantia* of *ægritudo* has no parallel in his case), while, on the contrary, present good produces (not, indeed, *lætitia*, but) *gaudium.*—*Numquam posse . . . . posse.* Consult notes on iii., 5, 11.—*Nævianus Hector.* For an account of Nævius, consult notes on i., 1, 3.—*Lætus sum laudari*, &c. A trochaic tetrameter catalectic, also cited in *Ep. ad Fam.*, xv., 6, 1. — *Apud Trabeam.* Q. Trabea, a comic writer, flourished between the time of Plautus and that of Terence.—*Lena delinita*, &c. Trochaic tetrameters catalectic. In the third line, *fores* must be read as a monosyllable (*fres*), like *domi* at iii., 19, 44. —*Fortunam*, &c. This, with the preceding *Mihi se dedet*, makes one verse, as is indicated by *jam*, "now," "immediately." As regards *Fortunam . . . fortunis*, compare Plautus, *Most.*, ii., 1, 4: "*Nec Salus nobis saluti jam esse potest.*"

CHAPTER XXXII.

§ 68.

Satis est . . . . videre. An abbreviated form of expression for *satis est diligenter attendere, ut penitus videamus.*—*Vero.* Consult notes on i., 41, 98.—*Quo nomine alio.* The Greeks have two words, ἐρᾶν for sensual, and φιλεῖν for non-sensual love. — *Cæcilius.* Consult notes on iii., 23, 56. *Quem* must be joined to the following relative sentence, and *Cæcilius* to *existimat.* In the play of Cæcilius it was no doubt *existimo.*—*Deum qui*, &c. Iambic trimeters. In Euripides, the words, according to Stobæus (*Serm.*, 61) were as follows:

Ἔρωτα δ' ὅςτις μὴ θεὸν κρίνει μέγαν
καὶ τῶν ἁπάντων δαιμόνων ὑπέρτατον,
ἢ σκαιός ἐστιν, ἢ καλῶν ἄπειρος ὢν
οὐκ οἶδε τὸν μέγιστον ἀνθρώποις θεόν.

He was imitated by Menander, whose piece was translated by Cæcilius.—*Cui in manu sit.* Complete the sentence with *eum dementem facere.*—*Arcessier.* Scil. *a puella.*

§ 69.

O præclaram, &c. Ironical. —*Nulla esset omnino.* This remark applies only to the new Greek comedy (not to that of Aristophanes)

and the Roman comedy, of both of which love intrigues were exclusively the subject.—*Tu me*, &c. A trochaic tetrameter catalectic. The final letter of *magis* is elided. From the Medea of Ennius, an imitation of the Medea of Euripides, where, at *v.* 530, Jason says to Medea,

Ἔρως σ' ἠνάγκασε
πόνων ἀφύκτων τοὐμὸν ἐκσῶσαι δέμας.

Apud alium poetam. Probably Accius, who made this story the subject of several pieces.—*Illum, amor*, &c. A trochaic tetrameter catalectic.

CHAPTER XXXIII.

§ 70.

Amorem negant stupri esse. The Stoics said (according to Diogenes Laertius, vii., 130): ἔρωτα μὴ εἶναι συνουσίας, ἀλλὰ φιλίας.—*Non multum . . . . mentiente.* Epicurus held that love consisted only in sensual enjoyment, and therefore defined it to be σύντονος ὄρεξις ἀφροδισίων.—*Amor amicitiæ.* Ἔρως φιλίας.—*In Græcorum gymnasiis.* Compare *Cic.*, *de Rep.*, iv., 5, 10; *Nep.*, *Præf.*, 4.—*Flagiti principium*, &c. A trochaic tetrameter catalectic. The Romans were much stricter than the Greeks with regard to decency of deportment. Compare *de Off.*, i., 35, 139: "*Nostro quidem more cum parentibus puberes filii, cum generis soceri non lavantur.*"—*Qui ut sint . . . pudici.* "Supposing them to be chaste."—*Se ipsi.* In opposition to *leges publicæ.*

§ 71.

Muliebres amores. For the objective genitive, as in *Liv.*, i., 57: "*muliebre certamen,*" i. e., *de mulieribus.*—*Ganymedi.* So *Ulixi*, i., 41, 98. Compare *Zumpt*, § 61, 1.—*Apud Euripidem.* In the lost tragedy of Chrysippus. Laius, king of Thebes, loved Chrysippus, the son of Pelops.—*Alcæus.* The lyric poet of Mytilene in Lesbos. He began to flourish about B.C. 611. Alcæus took an active part in the struggles between the nobles and people of Mytilene, and was driven into exile when the popular party gained the ascendency. He attempted by force of arms to regain his country, but all his efforts were frustrated by Pittacus, who had been chosen dictator by the people.—*Nam Anacreontis*, &c. Elliptical for *de Anacreonte nihil dicam, nam ejus*, &c. Compare § 52, "*nam Ajacem quidem,*" and also

i., 26, 65. Anacreon of Teos, in Ionia, a lyric poet, lived at the court of Polycrates, tyrant of Samos, and afterward with the Pisistratidæ at Athens.—*Rheginum Ibycum.* Ibycus, a Greek lyric poet, a native of Rhegium, spent the best part of his life at the court of Polycrates, about B.C. 540. He is the subject of Schiller's well known ballad, "The Cranes of Ibycus." We possess only a few fragments of his poetry.

CHAPTER XXXIV.

§ -71, 72.

Atque. Adversative, as at iii., 2, 4.—*Philosophi sumus exorti,* &c. "We philosophers (however) have also arisen," &c., *i. e.*, there have been some, however, among us philosophers also, who, &c. — *Platone.* Plato, in his Symposium and Phædrus, divides love into two sorts : the one, common and sensual, which he himself rejects ; and the other pure and spiritual, which has its origin in the contemplation of beautiful forms, and extends to the beauties of the soul. The condemnation of Plato by Dicæarchus is mentioned by no other writer.

Stoici . . . . dicunt. Compare *Diog. Laert.*, vii., 129 : *καὶ ἐρασθήσεσθαι δὲ τὸν σοφὸν τῶν νέων ἐμφαινόντων διὰ τοῦ εἴδους τὴν πρὸς ἀρετὴν εὐφυΐαν.* They laid it down as an axiom, that in a beautiful youthful body lay the ground-work of beauty of soul, and thence concluded that the contemplation of such a body must excite love in the wise man who beheld it, *i. e.*, a desire to obtain the friendship of the beautiful person for noble and virtuous purposes. Hence Zeno (*ap. Athen.*, xiii., p. 561) says : *τὸν Ἔρωτα θεὸν εἶναι, φιλίας καὶ ἐλευθερίας, ἔτι δὲ καὶ ὁμονοίας παρασκευαστικόν, ἄλλου δὲ οὐδενός.* —*In rerum natura.* "In the actual world."—*Qui si quis est.* Scil. amor.—*De libidine oratio est.* Consult notes on i., 11, 24.—*Sin autem,* &c. The consequent is wanting. We must supply *is amor rejiciendus est,* or something of the sort. — *Ut est certe.* Compare *Brut.*, 19, 76 : "*sit Ennius sane, ut est certe, perfectior.*"—*In Leucadia.* In the "Maid of Leucas," a comedy of Turpilius, after a piece of the same name by the comic poet Alexis, the uncle and instructor of Menander. — *Siquidem sit,* &c. Parts of two trochaic lines. *Siquidem* is to be pronounced as a dissyllable (*siq'dem*). The sense is interrupted, and we must supply for an apodosis *efficiet ut amore potiar.*

§ 73.

At id erat. Observe that *at* is ironical here, as *scilicet* elsewhere.—*Nihil verius.* Cicero means that of course he is unhappy, but that it is on account of his madness.—*Probe et ille.* Compare iii., 13, 28: "*et illa.*"—*Sanusne es,* &c. Part of a trochaic tetrameter catalectic.—*Hic.* Madvig's emendation for *sic.*—*Quas tragœdias efficit!* "With what tragical pathos he expresses himself!" Compare *pro Mil.*, 7, 18: "*Appiæ nomen quantas tragœdias excitat.*"—*Te, Apollo sancte,* &c. An Iambic tetrameter acatalectic:

Te Ăpōll|ō sānct||ĕ, fĕr ŏp|ēm! tē||que, ōmnĭpŏ|tēns Nēpt||ūne īn|vŏcō. ||

Apollo sancte. Apollo was styled by the Greeks pre-eminently the ἁγνὸς θεός. (Compare *Müller, Dorians,* vol. i., p. 313, ed. 2.)—*Excludit ut iniquam.* "He excludes as his enemy." An allusion to the custom which allowed the parties in a trial to strike out the names of *personas iniquas.*—*Nam,* &c. This probably formed with *Vosque,* &c., preceding, another Iambic tetrameter; a foot and a half are, however, wanting between the two.—*Flagitia . . . dicat.* We have the same expression in *de N. D.*, iii., 38, 91.

CHAPTER XXXV.

§ 74, 75.

Sic igitur affecto. "Unto one, then, who is thus affected."—*Et illud ostendat.* Scil. *curatio.* *Et* should be followed by *et ipse abducatur,* instead of which we have *abducendus etiam est.* Compare iii., 3, 5: "*et morbi.*"—*Quam nihili sit.* Consult notes on ii., 6, 17: "*quam non.*"—*Ad alia studia.* Compare *Ovid, Rem. Am.*, 143 and 151, *seqq.*—*Loci mutatione.* Compare *Ovid, ib.*, 214: "*I procul et longas carpere perge vias.*"—*Non convalescentes.* "Whose strength is not yet restored."

Clavo clavum. So also in Greek proverbially: ἥλῳ τὸν ἧλον, παττάλῳ τὸν πάτταλον (scil. δεῖ ἐξελαύνειν).—*Ut, si jam,* &c. On account of the parenthesis (*si jam . . . . turpitudo*), Cicero does not go on with the construction belonging to *ut* (*ut . . . perturbatio ipsa . . . per se sit*), but begins, for the sake of greater perspicuity, a fresh sentence with *sed ut.* For *si jam,* consult notes on 31, 65.—*Accusabilis.* A ἅπαξ λεγόμενον.

§ 76.

Illa quæ. Indications of insanity, like those mentioned in the previous chapter.—*Injuriæ*, &c. Iambic trimeters, from Terence, *Eun.*, i., 1, 14, *seqq.* Compare the fine passage in Horace, *Sat.*, ii., 3, 260, *seqq.* Observe that *suspīciones* has the second syllable long, which is the true quantity. — *Ratione.* "By the aid of reason." — *Certa.* Accusative plural, opposed to *incerta.* — *Cum ratione.* "By rule." More literally, "with (sound) reason."—*Pravitate.* "Deformity." —*Dicitur.* Scil. *recte.*—*Nisi voluntariam.* Compare 31, 65.

CHAPTER XXXVI.

§ 77.

Ira vero. Another anacolūthon, the predicate to *ira* being wanting, although the long parenthesis renders the sentence sufficiently clear. Attempts have been made to restore the regular construction by cancelling *quæ;* but the words *ira dubitationem insaniæ non habet* can not possibly be the principal sentence, for Cicero is here endeavoring to prove of *ira*, as he did before of *amor*, which is an *insania*, that it is neither useful nor natural. The interrupted chain of reasoning is not resumed, therefore, until chapter xxxvii.—*Dubitationem insaniæ non habet.* "Leaves no room to doubt its being madness." In what is termed a passive sense, and equivalent to *dubitari non potest, quin insania sit.*—*Quis homo*, &c. Iambic tetrameters. The final long vowal in *te* loses one of its short component vowels by elision before the initial vowel of the next word, and an iambus is thus produced. There is, therefore, an hiatus only in appearance, and no need whatever of our reading *ted* with Bothe :

Quĭs hŏmŏ | tĕ ĕx‖sŭpĕrā|vĭt ūs‖quām gēnt|ĭum īm‖pŭdēn|tĭā. ‖

The author of these verses is not known ; perhaps they are from the Iphigenia of Nævius or Ennius. The first verse is spoken by Agamemnon, the second by Menelaus.—*Intorquentur.* "Are hurled." Compare iii., 26, 63 : "*Quæ verba contorquet!*"—*Ejus.* Scil. *Atrei.*—*Fratrem.* Thyestes.

Major mihi moles, &c. Iambic trimeters, from the Atreus of Accius. The verses are also quoted in the *de N. D.*, iii., 26, 68, and *de Orat.*, iii., 58, 219. For the παρήχησις, or alliteration in *major moles*, &c., consult notes on i., 35, 85, "*vi vitam evitari.*" — *Miscendum malum.* According to the analogy of *venenum miscere.* So *in*

Cat., iv., 3, 6: "*nova quædam misceri et concitari mala jampridem videbam.*" Observe the zeugma, by which *miscenda*, which is understood after *moles*, is to have, as Wolf remarks, the force of *movenda.* — *Qui.* Ablative for *quo.* Compare *Nep.*, *Arist.*, 3, 2: "*ut, qui efferretur, vix reliquerit.*" — *Mālis mandarem.* Observe that *mālis* is from *māla, æ.* We have given here the reading of the best MSS. *Malis manderem,* the other reading, is less poetical. The same verses are cited in *de Orat.*, iii., 58, 217. Compare also *Lucret.*, ii., 638: "*Ne Saturnus eum malis mandaret adeptus.*"—*Quo non . . . eodem . . . quo,* &c. "In which anger does not proceed to as great lengths as madness." We have a similar expression above, at 4, 7: "*quod feceramus idem superioribus diebus.*"—*Exisse de potestate.* Consult notes on iii., 5, 11.

§ 78.

Dum se ipsi colligant. "Until they collect themselves," *i. e.*, become collected and calm. Compare ii., 7, 17: "*dum dicat.*"—*Quam vim.* "Any direct means."—*Archytæ.* Archȳtas, a celebrated Pythagorean philosopher, was the contemporary and friend of Plato. Compare *Val. Max.*, iv., 1, extr. 1: "*Tarentinus Archytas dum se Pythagoræ præceptis Metaponti penitus immergit, magno labore longoque tempore solidum opus doctrinæ complexus, postquam in patriam revertitur ac rura sua revisere cœpit, animadvertit negligentia villici corrupta et perdita, intuensque male meritum: Sumsissem, inquit, a te supplicium, nisi tibi iratus essem; maluit enim impunitum dimittere, quam propter iram gravius justo punire.*" Compare *Cic.*, *de Rep.*, i., 38, 59. Others attribute the words to Socrates or Plato.—*Accepissem.* The expression *accipere aliquem* is a colloquial one, and hence occurs principally in the comic writers. It answers to the vulgar English "to serve a man out," "to give it him." Compare, however, ii., 14, 34.

CHAPTER XXXVII.

§ 79, 80.

Ubi sunt ergo isti, &c. "Where, then, are they?" &c., *i. e.*, their arguments are refuted.—*Quum interemisset Clītum.* At a drinking bout in the winter of B.C. 329–328. Consult *Arrian*, iv., 8; *Plut.*, *Alex.*, 50, *seq.*; *Curt.*, viii., 3, *seqq.*

Et si fidentia, &c. In order to prove that fear (as well as *iracundia*, the allusion to which is marked by *quoque*) depends on *opinio*,

Cicero first gives the definition of *fidentia*, and then, in accordance with it, defines fear to be *diffidentia*, i. e., "*opinio levis*," with respect to an expected evil. For *fidentia*, compare *de Inv.*, ii., 54, 163: "*Fidentia est, per quam magnis et honestis in rebus multum ipse animus in se fiduciæ certa cum spe collocavit.*" So, again, § 165, of the same treatise. These, together with the present passage, are the only instances in which *fidentia* occurs. *Confisio* is found only in the passage now under consideration.—*Constantia.* For this idea of the Stoics, see above, 6, 12, *seqq.* — *Multa . . . vitia collegisset in eum.* "Had collected together against him many vices (in his private character)." Equivalent to *multa vitia in Socrate collecta in ejus opprobrium explicasset.* Compare *Cic.*, *de Fato*, 5. This Zopyrus, who is said to have been originally a Thracian slave, became afterward the παιδαγωγός of Alcibiades. He is the most ancient physiognomist of whom we have any record. Aristotle afterward wrote on this subject. — *Sibi insita.* Bentley's excellent emendation for the absurd *sibi signa* of the MSS.

§ 81.

Inveteratio. "An inveterate disorder." Supply *vitii alicujus.*—*Lippitudo est.* Ophthalmia in general; very common among the Romans, in consequence of the climate. — *Diuturnus*, "chronic;" *repentinus*, "acute."

CHAPTER XXXVIII.

§ 82.

Sit jam hujus disputationis modus. For the genitive here (instead of the dative, which we should rather have expected), compare iii., 22, 54. — *Cognitis . . . . finibus.* With this view, Cicero, immediately before the publication of the Tusculan Disputations, wrote the well-known five books *de Finibus*.—*A philosophia.* In answer to the question "whence."—*Ad patiendum.* "So that it becomes endurable." See above, at 17, 37. — *Ita.* "Only so far." Restrictive, with reference to *quum*, and equivalent to *catenus.* Compare *Brut.*, 62, 222: "*Drusum . . . gravem oratorem ita duntaxat, quum de republica diceret.*" It is also often followed by *si* or *ut.* — *Perturbatione metus.* As at i., 45, 109: "*bonis et laudis et gloriæ.*"

§ 83, 84.

Una sanatio est. Complete the sentence with *quum docemus*, or

docere. Compare iii., 31, 76, "*officium consolantis putent.*"—*Ea reque.* The addition of *que* to *re* is justified by the fact of *ea re,* like *quare,* being, as it were, one word. In the other instances, when *que* is appended to the second word in Cicero, it is only after prepositions, for the same reason. In such cases it is the more natural construction.

Insidentibus. "Being deeply seated within."—*Rationum.* "Rational principles."

NOTES.

BOOK V.

CHAPTER I.

§ 1.

Quintus hic dies. This book, according to Wolf, is by far the most beautiful, both as regards the subject-matter and the way in which it is treated. It seems to have been dashed off, as it were, at one stroke, *con amore.* — *Finem faciet.* This is never found in Cicero with any case except the genitive; and even in other writers it occurs more commonly with that case than with the dative. — *Ex eo libro.* Scil. *de Virtute.* Compare *de Fin.*, i., 3, 8. Brutus attached himself to the old Academy, but in ethics followed the Stoics. He also wrote a treatise *De Officiis* (or *περὶ καθήκοντος*), and another, *De Patientia.* Compare *Quintil.*, x., 1, 123.—*Quem ad me . . . scripsisti.* "Which you dedicated to me." The adverb *accuratissime*, however, shows that the original meaning of *scribere* is not altogether lost sight of, so that the idea is, "from the very carefully written work which you dedicated to me." *Mittere* is more commonly employed in such cases than *scribere.*—*Multis sermonibus tuis.* Consult notes on i., 46, 111: "*duo suos filios.*" — *Tale tamen est.* "Yet it is a truth of such a nature," *i. e.*, so important.

§ 2, 3.

Ea causa. Explained by *ut . . . . collocarent.*—*Inventa . . . . virtus est.* "The idea of virtue was discovered and carried out.—*Virtus est . . . . satis est.* Consult notes on i., 23, 54. So again in the next sentence. — *Subjecta sub.* The dative is more usual. Compare, however, iv., 7, 16, and 8, 18.—*Vereor, ne . . . . videantur.* The sense is: We should rather be inclined, I am afraid, to pray for happiness, as a gracious gift of the gods, than to endeavor to obtain it by our own virtuous conduct.

Exercuit. Equivalent to *vexavit* or *agitavit.* Compare ii., 16, 38:

"*Hominem exercitum.*"—*Corporum doloribus congruentes.* "Sympathizing with the sufferings of our bodies." Like 24, 69: *cum cœli motu congruere,* "to move together with."—*Suis.* "All their own."

§ 4.

Castigo. "I correct."—*Avunculus tuus.* Cato Uticensis (consult notes on i., 30, 74), whose half-sister, Servilia, was the mother of Brutus. He was also father-in-law to Brutus.—*Eaque despiciens.* Consult notes on ii., 4, 11.—*Culpa . . . . carens.* Consult notes on i., 36, 88.—*Malumus.* "Are more inclined." Condemnatory.

CHAPTER II.

§ 5, 6.

A primis temporibus ætatis. Consult notes on i., 39, 93, "*exacta ætate.*"—*His gravissimis casibus.* He alludes to the civil wars of the last few years, and his own exclusion from the political arena.—*Eramus egressi.* Before his entrance on public life he had studied (B.C. 80 at Rome, 79 and 78 at Athens and Rhodes) the various systems of philosophy.—*Tu convocasti.* Compare *de Orat.*, 1, 9.—*Peccanti immortalitati.* "A sinful immortality," *i. e.*, an eternity of sin. Compare *Sen.*, *Epist.*, 78: "*Unus dies hominum eruditorum plus valet quam imperiti longissima ætas.*"

Proinde ac. "In the same degree as." Compare *Zumpt*, § 282.—*Vitæ parentem.* "This parent of life," *i. e.*, this source of the truest existence.—*Nec arbitrantur.* "Nor imagine."

CHAPTER III.

§ 7.

Quam rem. Philosophy.—*Initiorum.* "The first principles."—*Illos septem.* Bias, Chilo, Cleobūlus, Pittacus, Periander, Solon, Thales. They were, however, rather statesmen than philosophers.—*Et habebantur et nominabantur.* The idea is, that the general opinion on this head found utterance in a definite form of expression.—*Sæculis.* "Generations." The Greek γενεαῖς.—*Homerus.* Homer flourished in the time of Lycurgus, according to those who assign him the latest date. Compare i., 1, 3. Lycurgus is said to have met with Homer at Chios (*Strab.*, x., 4). It is more probable, however, that Lycurgus was the first who brought the poems of Homer

into Greece.—*Etiam fuisse.* Consult notes on i., 16, 38: "*fuit enim.*"—*Et fuisse et habitos esse.* "Both were in reality, and were regarded as," *i. e.*, they were really, what all the world called them, wise men.

§ 8.

Nec vero Atlas, &c. The sense is: Atlas and others also deserved the name of wise, but the propensity of the ancients to the invention of myths has expressed this symbolically. Atlas, the son of Iapetus, king of Mauretania, was changed by Perseus into the mountain of the same name. Prometheus, for stealing fire from heaven, was chained to a rock by command of Jupiter. Cepheus, king of the Æthiopians, with his wife Cassiopeia, his daughter Andromeda, and his son-in-law Perseus, were translated into heaven, where they all became constellations.—*Stellatus.* "To have been placed among the stars." Equivalent here to the Greek *καταστερισθείς*. It has this meaning nowhere else.—*Cœlestium divina cognitio.* "Their more than human knowledge of the heavenly bodies."—*Ad errorem fabulæ.* "To an erroneous fable." Abstract for the concrete.—*A quibus ducti.* "Led on by whom," *i. e.*, following whom. Equivalent to *quos secuti.*—*In rerum contemplatione.* "In the contemplation of nature." Equivalent to *in rerum natura contemplanda.*

Ponticus Heraclīdes. A native of Heraclēa in Pontus, became a pupil of Plato. He paid attention, also, to the Pythagorean system, and afterward attended the lectures of Speusippus, and finally of Aristotle. He wrote a great number of works on philosophy, mathematics, music, and many other subjects, but almost all of them are lost.—*Phliuntem.* "To Phlius." The chief town of the small province of Phliasia, in the northeast of the Peloponnesus, and to the south of Sicyonia.—*Eumque.* This sort of change from a relative to a demonstrative construction is very natural, and conducive to perspicuity. So 6, 17. Consult notes on i., 44, 106.—*Admiratum novitatem nominis.* "Having wondered at the novelty of the name." According to Diogenes Laertius (1, 12), who appeals to Heraclides Ponticus, Pythagoras added, *μηδένα γὰρ εἶναι σοφὸν ἄνθρωπον, ἀλλ' ἢ θεόν.*

§ 9.

Et mercatum eum. "And that fair." Equivalent, however, in fact, to *mercatui ei.* Cicero employs *mercatus* here to express the Greek *πανήγυρις*, for Pythagoras, according to Diogenes Laertius (viii., 8), said, *τὸν βίον ἐοικέναι πανηγύρει.* Our English term "fair" only par-

tially conveys the meaning intended, but we have none that would answer better.—*Totius Græciæ celebritate.* Observe that *celebritas* is employed here in its original meaning of "a numerous assemblage," "a crowd." So immediately afterward, *quasi in mercatus quandam celebritatem.* Compare *de Leg.* ii., 26, 65: "*Celebritas virorum ac mulierum.*"—*Nobilitatem coronæ.* "The honor of a crown." Compare i., 46, 111; ii., 17, 41.—*Visendi causa.* Consult notes on i., 19, 44: "*spectare et videre.*"—*Ex alia vita.* An allusion to Pythagoras's doctrine of the transmigration of souls, or μετεμψύχωσις.—*Id est enim.* Consult notes on iii., 27, 55.—*Omnibus studiis.* For *omnibus aliis studiis.*—*In vita . . . . præstare.* This was the opinion of the Greeks in general. The Romans, on the contrary, preferred practice to theory.

CHAPTER IV.

§ 10.

Nominis. Scil. *philosophiæ.*—*Rerum ipsarum.* "Of the subjects of consideration themselves," *i. e.*, of the domain of philosophy itself.—*Et institutis et artibus.* Observe that *publice* belongs to the first of these words, and *privatim* to the other. Consequently there is a chiasmus.—*Antiqua philosophia.* That of the Pythagoreans.—*Numeri motusque.* Compare i., 10, 20.—*Archelāum.* Archelāus of Milētus is meant. As a pupil of Anaxagoras, he belonged to the Ionic school, but he added to the physical system of his teacher some attempts at moral speculation.—*Et cuncta cœlestia. Et* has here the force of "and generally." Compare iv., 5, 9: "*Chrysippus et Stoici.*"—*Socrates autem primus,* &c. The meaning is, that Socrates was the first who treated of ethics as a branch of philosophy.—*Devocavit e cœlo.* A much better reading than *devocavit de cœlo,* since it denotes that "*Philosophia*" was called down out of the heavens as out of her native home.

§ 11.

Ratio. "Method."—*Rerum.* "Of his topics."—*Platonis memoria et litteris.* A hendiadys. "By Plato's recorded reminiscences."—*Consecrata.* "Immortalized." So *ad Q. Fr.*, i., 1, 15: "*Quum amplissimis monumentis consecrare voluisses memoriam nominis tui.*"—*Plura genera . . . philosophorum.* "Gave rise to numerous sects of philosophers of different sentiments." *Genera* is equivalent here to the Greek αἱρέσεις. The philosophers meant are the Cyrenaics, Me-

garics, Cynics, Stoics, Academics, Peripatetics, &c.—*E quibus . . . id.* As if *genus philosophandi* had gone before.—*Et . . . . quæreremus.* Consult notes on iv., 7, 16: "*Et similia.*"—*Carneades.* Consult notes on iii., 22, 54.—*Fecimus . . . ut . . . disputaremus.* More energetic than *disputavimus* alone: "We so arranged as to," &c.—*Eodem in loco.* Compare ii., 3, 9.—*Est propositum.* Consult notes on i., 4, 7: "*ponere.*"

CHAPTER V.

§ 12, 13.

Videtur. This verb with the accusative and infinitive is very rare. Compare *Liv.*, xxxvi., 13: "*Videbatur, Limnæam eodem tempore oppugnari posse.*" It is less uncommon in the second clause, as at 8, 22: "*in malis autem sapientem esse posse.*"—*Bruto meo.* A flattering allusion to Brutus's *de Virtute*, mentioned at v., 1, 1.—*Nec.* In the sense of *neque vero*, which is not uncommon. *Neque* is still more frequent.—*Nempe.* As at iii., 20, 49, said of something which one knows already. "So then."

Hæc etiam in eculeum conjiciuntur. The idea is: These qualities (viz., constancy, dignity, &c.) we may carry with us to the rack.—*Non adspirat.* "Tries not to reach." Compare 9, 27, and *pro Sull.*, 18, 52. "*Num quis est, qui tum dicat in campum adspirasse Sullam?*" —*Si quid es facturus.* "If you would effect any thing."—*Nova aliqua.* "Some new arguments."—*Tamquam . . . . valent.* In the same way, *quasi* (with the force of *quemadmodum*) is joined to an indicative when the subject-matter of the proposition has reality. Compare *Cat. M.*, 19, 71: "*Quasi poma ex arboribus, cruda si sunt, vix evelluntur, sic,*" &c. The two conjunctions, however, seldom appear with this force.—*Iste chorus virtutum.* Compare *de Off.*, iii., 33, 116: "*Huic talium virtutum choro.*"

§ 14.

Ad rem veritatemque. "To the reality and the truth itself."—*Nudum.* "Without disguise."—*M. Atilio.* M. Atilius Regulus, who, according to the common account, was put to death with the most excruciating tortures by the Carthaginians. Compare *de Off*, iii., 26.—*Q. Cæpione.* Q. Servilius Cæpio, proconsul, was defeated, through his own mismanagement, by the Cimbri, on the Rhone, B.C. 105. He was afterward convicted of sacrilege (committed at Tolosa in 106), thrown into prison, and, according to one account, died

there. It was more generally stated, however, that he escaped from prison, and lived in exile at Smyrna. Many persons believed him innocent of the offences laid to his charge.—*M'. Aquilio.* Manius Aquilius (or Aquillius), consul B.C. 101, was afterward thrown into prison (as *legatus consularis*) by Mithradates, who, according to Appian, poured molten gold down his throat.

CHAPTER VI.

§ 15, 16.

Facile patior. Consult notes on i., 33, 81: "*facile patiebar.*"—*Profligata.* "In a great measure settled." So *ad Fam.*, xii., 30, 2: "*profligato bello ac pæne sublato.*"—*Alterum .... alterum.* "The former .... the latter." Consult notes on i., 38, 91.—*Ignominiam, infamiam.* "Disgrace, the loss of political privileges." The first was the result of a *nota censoria*, and was revocable; the other was inflicted by a court of justice as a punishment for certain offences, and in Cicero's time was irrevocable.—*Non .... sed.* More energetic than *non tantum ... sed (etiam).* So 10, 28. There is an evident allusion here to the autocracy of Cæsar.—*Contigit.* Used in other places, as well as here, to express unfortunate occurrences.

Eliditur. Consult notes on ii., 11, 27.—*Liquefaciunt.* "Melt." Compare ii., 22, 52: "*Voluptate liquescimus fluimusque mollitia.*"—*Maris tranquillitas.* In Greek *μαλακία*, in Cæsar (*B. G.*, iii., 15) "*malacia.*" The proper Latin expression is *flustra, orum.*

§ 17.

Quod si est. Equivalent to *quamobrem.*—*Ex quo.* Equivalent to *ita ut.*—*Idemque si*, &c. An anacolūthon. Continuation of *qui .... ducat.*

CHAPTER VII.

§ -17, 18.

Quin. Equivalent here to *quî non*, "Why they should not." Compare 11, 32: "*quid est caussæ quin .... liceat.*"—*Impotenti.* "Immoderate." More literally, "that can not control itself." So iv., 15, 34: "*impotentia animi,*" and in many other places.—*Integrum non est.* "It is not in my power to dispute." A legal phrase.—*Effectum est.* Consult notes on i., 31, 77.

Nihil scriptum est. Cicero is here thinking, not of mathematical treatises, but of compendiums.—*Habent in manibus.* "They have in hand." The same as the Greek *ἔχειν τι ἐν χερσίν.*—*Quæ conveniunt.* "That relate to it." — *Quomodo hoc sit consequens.* Cicero abandons the construction adopted at the beginning of the sentence, because the word *dices* before *et* is in his mind.

§ 19, 20.

Propriis et suis. Consult notes on i., 29, 70.—*Ut esset . . . armatus.* The imperfect subjunctive, because *qui paruisset* is equivalent to *si quis paruisset.*—*Sed videro.* Compare ii., 11, 26: "*mox videro.*"

Tantisper. "Meanwhile." "Until then." *Interea* would be wrong here.—*Nam Xerxes quidem,* &c. The sense is: For he who makes happiness consist in the possession of external advantages and in sensual enjoyments, will, like Xerxes, never be fully satisfied, and therefore never will be happy. This anecdote is also related of Darius Codomannus and the Persian kings generally. For *quidem,* consult notes on i., 33, 80.—*Præmiis.* "The advantages" or "distinctions." Here, and sometimes elsewhere, in its original and more comprehensive meaning, from *præ.* — *Qui invenisset.* The omission of the demonstrative pronoun is most common when the relative refers, as here, and afterward at *elicere qui* (also above, iv., 25, 55, "*qui ratione uti non potest*"), to an indefinite person, and consequently may be exchanged for *si quis,* or when the relative sentence comes before the principal sentence.—*Attulisset.* Not *afferret,* because the reward was not to be bestowed until the service had been rendered. — *Hoc . . . . crederemus.* Namely, that to produce happiness, virtue does *not* stand in need of pleasures, &c.

CHAPTER VIII.

§ 21.

Habeo paullum, quod requiram. "I have another little question to propose."—*Sic.* Scil. *sequatur.*—*Brutus.* Consult notes on v., 1, 1. —*Aristo.* Aristus of Ascalon, an Academic philosopher at Athens, brother of Antiochus. He was the friend and instructor of Brutus and Cicero. (Consult notes on iii., 25, 59.) He is often confounded with Aristo of Chios, the scholar of Zeno.—*Putat enim.* "For he thinks the case to be the same." Namely, that a happy life is the effect of virtue.—*Tu vero.* Supply *age,* as below 11, 33.—*Præfinire.* "To prescribe what you shall do."

§ 22.

Sæpe. While he was residing at Athens (B.C. 79).—*Nuper.* B.C. 50, on his return from Cilicia.—*Sapientem esse posse.* The accusative and infinitive after *videbatur* (see above, 5, 12) is admissible in the second sentence, where the writer has in his mind a *verbum sentiendi.* The same construction is allowed with *dici.*—*Scriptitavit.* This verb is especially used by Cicero in opposition to what is delivered by word of mouth (*dicere*). — *Quæ genere . . . . cernerentur.* "Which were determined by their intrinsic value."—*Clauderet.* An obsolete expression for *claudicaret.* Compare *Brut.*, 59, 214.

§ 23.

Constantissime. "With very great consistency." — *Est ubi.* "Sometimes," "on some occasions." Formed according to the analogy of *sunt qui*, *est ut*, and the like. Compare the Greek ἔστιν ὅπου, ἔστιν οὗ, for ἐνίοτε. So *Plaut.*, *Pseud.*, v., 2, 26: "*erit ubi te ulciscar, si vivo.*"—*Huic . . . . beatissimam?* The sense is: We shall be forced to allow (if we adopt the views of the Peripatetics) that such a one lacks many things necessary to the attainment not only of the highest degree of happiness, but of any happiness at all.

CHAPTER IX.

§ 24.

Hoc. Namely, that but little is wanted to make the above-mentioned person happy.—*Theophrastus.* Consult notes on i., 19, 45.—*Sustinere non potuit.* "Could not resolve to maintain," *i. e.*, even though he was a Peripatetic. Compare *Acad.*, i., 9, 33. — *Prima.* "The premises."—*Primum.* Instead of *deinde.* The correspondent sentence is § 25, *Vexatur idem*, &c. Consult notes on i., 13, 30.—*In eo libro.* "In the case of that book," *i. e.*, for that book. He might have used here *de* instead of *in.* Compare i., 21, 48, "*gloriari;*" ii., 21, 49, "*lamentatur.*"—*De vita beata.* According to *Diog. Laert.*, v., 2 and 13, περὶ εὐτυχίας: v., 43, περὶ εὐδαιμονίας.—*In rotam.* "On the wheel (of torture)." Called by the Greeks τροχός, and often mentioned by Aristophanes. After *in rotam* we find in many MSS. the words *id est genus quoddam tormenti apud Græcos*, probably an ancient gloss.—*Omnino.* "Expressly," or "in so many words." Literally, "entirely."

§ 25, 26.

Possum. More energetic than *possumne* would have been.—*In Callisthene.* Consult notes on iii., 10, 21.—*Vitam regit*, &c. An iambic trimeter. In the original (*ap. Plut.*, περὶ τύχης, p. 97): Τύχη τὰ θνητῶν πράγματ' οὐκ εὐβουλία. — *In corpore.* "That depend on the body." So *in casu atque fortuna.* — *Non laborat.* "Does not at all trouble himself."—*Socrates.* Whose simple mode of life is familiar to us all.—*Antisthenes.* A disciple of Socrates, and founder of the Cynic school.—*Negat*, &c. According to *Diog. Laert.*, x., 140: Οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως· οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέως. — *Fortunam . . . . sapienti.* "That fortune has very little influence on the wise man." *Diog. Laert.*, x., 144: βραχεῖα σοφῷ τύχη παρεμπίπτει.—*Isne.* Equivalent to *nonne is.* Consult notes on i., 27, 67: "*potesne.*"

§ 27.

Metrodōrus. Consult notes on ii., 6, 17.—*Occupavi.* "I have anticipated." According to Plutarch, περὶ εὐθυμίας, p. 176: Προκατείλημμαί σε, ὦ τύχη, καὶ πᾶσαν τὴν σὴν ἀφῄρημαι παρείσδυσιν.—*Posses.* Consult notes on i., 1, 1: "*pertinerent.*" — *Aristo Chius.* Consult notes on ii., 6, 15. — *Qui . . . . condideris.* Consult notes on ii., 6, 17. — *Spe.* Namely, of its continuance. — *Exspoliari potes.* We might with equal propriety read *exspoliare potest*, but the other reading has higher MS. authority.

CHAPTER X.

§ 28, 29.

Quid dicam bonos. Equivalent to *quid intelligam, quum bonos dico.* —*In bonis.* "In the enjoyment of good."—*Secretis.* "Being removed." — *Cumulata . . . complexio.* "A full embracing," *i. e*, enjoyment.—*In his tot et tantis.* Cicero intentionally leaves out *malis*, because he, with the Stoics, does not regard these things as *mala.* —*Quis potest præstare?* "Who can pledge himself?"

§ 30, 31.

Communibus magistris. "Our common masters." Aristus and Antiochus, mentioned at 8, 21. — *Speusippo.* Speusippus, Plato's sister's son, was his successor in the Academy, where he held the office of instructor for eight years (347–339). He was succeeded

by Polemo, a native of Athens.—*Titulus hic.* Scil. *sapientiæ.*—*Inducant animum.* "Let them resolve." Equivalent to *decernant.*—*Omniaque.* The conjunction *que* often follows thus after *neque, nec.* Compare i., 2, 4.

Qua gloria commotus. "Influenced by the desire of obtaining this honorable distinction." For *gloria*, consult notes on ii., 20, 46; for *qua gloria*, in the sense of *cujus rei gloria*, compare i., 19, 45: "*hæc pulchritudo.*"—*Si diis placet.* Ironical. He expresses his astonishment at Epicurus's having said such a thing, "Who would have thought it?" Compare *in Pis.*, 16, 38: "*Appellatus est hic vulturius illius provinciæ* (*si diis placet*) *imperator.*" — *Si ipse se audiret.* "If he would listen to himself," *i. e.*, would be consistent.—*Quam hoc suave est.* Compare ii., 7, 17. — *Ex perpetuitate atque constantia.* "From long and uninterrupted consistency with themselves." A hendiadys.

CHAPTER XI.

§ 32, 33.

Tua constantia. "Consistency with your own self," *i. e.*, on your own part.—*De Finibus.* Lib., iv., c. 20.—*Zenonis rationi consentaneum.* "In accordance with Zeno's train of reasoning," *i. e.*, his system.

Tabellis obsignatis. "As if (you were reading) from sealed records," as was done in courts of justice; *i. e.*, with the greatest strictness. Compare *pro Muræn.*, 17, 35: "*Pergitisne vos tamquam ex syngrapha agere cum populo.*"—*Testificaris.* "Make a matter of strict testimony against me."—*Legibus impositis.* "By established rules."—*Nos.* The Academics. Compare iv., 4, 7; and below, 29, 82, *seq.*—*Sed.* Supply *necesse fuisse* (*puto*).

§ 34.

Demus hoc . . . ut. Consult notes on i., 32, 78: "*illud non dant, ut,*" &c.—*Teneamus ut.* Consult notes on iii., 3, 5; "*probari potest ut.*" We have the complete phrase at i., 42, 100: "*Nos autem teneamus, ut nihil censeamus esse malum,*" &c.

CHAPTER XII.

§ –34, 35.

Zeno Citieus. "Zeno of Citium." Zeno, the Stoic, was a native of Citium in Cyprus, originally a Phœnician colony; hence he is sometimes called *Pœnulus.*—*Verborum opifex.* "Coiner of words." Compare *de Fin.*, iii., 2, 5: "*Zeno . . . non tam rerum inventor fuit quam verborum novorum.*" Compare above, iv., 3, 6.—*Insinuasse se.* Cicero also uses *insinuare* without *se*, in the same sense.—*In Gorgia.* "In the Gorgias," *i. e.*, in the dialogue so called. The inquirer is Polus.—*Archelaum.* Archelaus, son of Perdiccas II., king of Macedonia (413–399), a great patron of Grecian literature.

Ain' tu? A formula of surprise at something unexpected, and answering in some degree to the Greek *τί δαί.*—*An ego possim*, &c. The Greek is: Καὶ ἀληθῆ γε ἐρῶ· οὐ γὰρ οἶδα παιδείας ὅπως ἔχει καὶ δικαιοσύνης. The subjunctive *possim* is employed because the reference is to what is passing in the mind of the other: "do you think I can?"

§ 36.

In Epitaphio. "In the funeral oration." Namely, in Plato's Menexenus, which contains the famous funeral oration of Pericles over the Athenians who fell in the first year of the Peloponnesian war. The Greek is: ὅτῳ γὰρ ἀνδρὶ εἰς ἑαυτὸν ἀνήρτηται πάντα τὰ πρὸς εὐδαιμονίαν φέροντα . . . . καὶ μὴ ἐν ἄλλοις ἀνθρώποις, ἐξ ὧν ἢ εὖ ἢ κακῶς πραξάντων πλανᾶσθαι ἠνάγκασται καὶ τὰ ἐκείνου, τούτῳ ἄριστα παρεσκεύασται ζῆν, κ. τ. λ.—*Ex se ipso apta sunt omnia.* "In whom every thing depends on himself." Consult notes on iv., 17, 38. *Aptus*, in this sense, almost always has *ex.*—*Pendere ex alterius eventis et errare.* "To depend on what befalls another, and (thus) to wander in uncertainty."—*Commodis.* "Earthly blessings."

CHAPTER XIII.

§ 37, 38.

Et arbores . . . . et ea. Strictly speaking, we ought to have the genitive here on account of *alia . . . alia;* but there are many instances of such little irregularities as the one now before us; *e. g.*, *de N. D.*, i., 31, 87: "*Quinque stellæ, aliæ propius a terris, aliæ remo-*

tius, eadem spatia conficiunt."—*Nudata.* "After having been stripped of foliage."—*Fundat.* "It pours forth in rich abundance."

Vis ipsius naturæ. "A natural tendency."—*Alias volucres.* "That some of them, as birds." Supply *bestias.*—*Suum munus.* "Its allotted place."—*Etsi.* Consult notes on iv., 29, 63.—*Habent aliquam comparationem.* "Are in any way susceptible of comparison." In a passive sense, as at iv., 36, 77: "*dubitationem habere.*" —*Decerptus ex mente divina.* Compare *Cat. M.*, 21, 78: "*Ex universa mente divina delibatos animos habemus,*" the doctrine of the Stoics. This notion, however, of the emanation of the human soul from the universal soul of the universe, had been already borrowed by Plato from Pythagoras.

§ 39.

Ejus acies. "Its perception."—*Ut ne.* This form after *ita* is remarkable. The explanation is this: "*si ita acies ejus curata est, ut cautum sit, ne cæcaretur.*"—*Quod est idem.* By way of variety, for *id est.*

CHAPTER XIV.

§ 40.

Quid ergo ejus modi istorum est? "What one, then, of those goods is of this kind?"—*Ut.* "So that."—*Non sane.* "Hardly," "not very." A milder form of negation, whereas *sane non* is stronger.—*Rudentibus apta.* "Tied to cables." It is found with the ablative (without *ex*) only in this place, and *de Leg.*, i., 21, 56: "*Vita apta virtute.*"—*Habendum in eo genere.* "To be classed among things of this sort."—*Compleatur.* Kühner's conjecture for *complectitur,* the reading of the MSS. Compare 16, 47: "*sed his vitam beatam compleri negant.*"

§ 41.

Munitum. Not an independent member of the series, but merely an appendage of *septum*, and hence the conjunction *atque.*—*Metu præditus.* Compare *de Inv.*, i., 47, 88: "*vitio grandi præditus.*" It is, however, more commonly applied to good qualities.—*Qui parvo metu est.* The MSS. have *qui parvo metuit;* but Cicero would certainly never have expressed himself so incorrectly; for a man who has little fear (and that is undoubtedly the meaning of the passage) would not dread *parva*, but only *magna*. Hence the alteration in the

text, introduced by Tischer. The older conjecture, *qui parum metuit*, is irreconcilable with Cicero's usual mode of expression; for *parum* in his writings is always equivalent to *non satis.* — *Procul.* Here in the sense of an adjective, "far removed," a somewhat harsh construction.

§ 42.

Sibi. This pronoun before *in se posita* is not a pleonasm, but is absolutely necessary to limit the signification of *omnia*, which is hence equivalent to *omnia sua.*—*An Lacedæmonii . . . . vir is . . . ?* A conclusio a minore ad majus. A similar construction with *an* occurs at 32, 90. Compare also *pro Arch.*, 12, 30. The anecdote itself is related, though in a somewhat different form, by *Val. Max.*, vi., 4.—*Insolenti alacritate.* Instead of this, we have, at 15, 43, *lætitia gestiens.*

CHAPTER XV.

§ 43, 44.

Perturbationes . . . . perturbationis. Consult notes on iv., 31, 65. —*In bonorum errore.* "In erroneous notions of what is good." Consequently, equivalent to *in bonis opinatis.* Compare i., 13, 30: "*deorum opinio.*"

Numerant. "They reckon." It occurs, also, not unfrequently with a singular object, *e. g.*, *pro Muræn.*, 24, 49: "*Sulpicium accusatorem suum numerabat, non competitorem.*" — *Abundantem.* Consult notes on i., 38, 91, "*judicantem.*"

§ 45.

An dubitas quin, &c. Instead of concluding a sentence with *miser sit*, he begins it afresh with *dubitabisne eum miserum dicere*, for the sake of perspicuity.—*Hebeti ingenio atque nullo.* Observe the augmentative force of *atque*, "and in fact." Compare *de Leg.*, iii., 14, 32: "*Pauci atque admodum pauci*;" *Orat.*, 16, 52: "*rem difficilem atque omnium difficillimam.*" *Adeo* or *etiam* is often added.—*Videamus ne.* Consult notes on i., 34, 83.—*Beatum.* "Happiness." Taken substantively, and equivalent to the Greek *τὸ μακάριον.* It is used by way of variety for *beata vita.* So *de Fin.*, v., 28, 84: "*virtutem in qua sit ipsum etiam beatum.*" Cicero afterward (*de N. D.*, i., 34, 95) coined the words *beatitas* and *beatitudo.*

CHAPTER XVI.

§ 46, 47.

Minima. "Things of very little value."—*Candiduli dentes.* The diminutive is here employed jestingly, "pretty little white teeth." —*Anticlēa.* Anticlea was the mother of Ulysses. Cicero has made a mistake: he meant to say Euryclēa, his nurse. — *Lenitudo*, &c. A trochaic tetrameter catalectic, from the *Niptra* of Pacuvius. Compare ii., 21, 48.—*Quid erit*, &c. The sense is: The wise man has nothing to distinguish him from the unwise.—*Aut gravius aut grandius.* Paronomasia, as at 21, 62: "*Salvus . . . . sanus.*"

At enim. The same as *ἀλλὰ γάρ.* "But, it may be objected, the Stoics," &c. — *Præcipua.* They called every thing, except moral good and evil, *ἀδιάφορα* (*media*, morally indifferent). These were divided into *προηγμένα* (*præcipua, præposita, producta*), natural, and *ἀποπροηγμένα* (*remota, rejecta, rejectanea*), unnatural. Compare *de Fin.*, iii., 15, *seq.* — *Illi quidem.* The Stoics; *hi autem*, the Peripatetics.

§ 48.

Etenim. The Greek *καὶ γάρ.* "And with reason, for it has been sufficiently demonstrated."—*Pro . . . . fidem.* This formula has a very solemn sound for our ears, but after all may have been merely a colloquial one, answering in fact to our "in truth," or "upon my word."—*Alacritate.* To be taken here *in malam partem*, and equivalent to the *ἡδονή* of the Stoics, for which he uses, in book iv., *lætitia gestiens, . . exsultans, . . . nimia*; also *lætitia* alone, or *inanis, . . . insolens, . . . futilis alacritas.*

CHAPTER XVII.

§ 49.

Et. Equivalent to *atqui.* Compare iii., 4, 9. — *In aliqua vita.* "In some sorts of life."—*Gloriandum.* So § 50, *beata vita glorianda. Gloriari* also occurs sometimes with an accusative, but only before a pronoun. So *Cat. M.*, 10, 32: "*Vellem equidem idem posse gloriari quod Cyrus*;" *ib.*, 23, 82: "*ut de me ipso aliquid glorier.*"—*Consiliis*, &c. According to Pausanias (ix., 15, 4) and Plutarch (p. 1098), who both give the epigram in full, the Greek is: Ἡμετέραις

βουλαῖς Σπάρτη μὲν ἐκείρατο δόξαν.—*Africanus.* Africanus the Elder. The distich is from Ennius. — *Supra . . . . paludes.* In answer to the question "where?" and consequently an addition to *a sole exoriente.* Observe that *Mæotis* is the genitive for *Mæotidis.*—*Æquiperare.* Scil. *me.* In the same way we find it without an object in Pacuvius (*ap. Non.*, p. 307): "*Si ita sunt promerita vestra, æquiperare ut queam.*"

§ 50, 51.

Quibus positis. "These things being admitted." Literally, "established."—*Contrariorum*, &c. "For contraries follow from contraries."—*Quam vim habeat.* Compare i., 22, 52: "*Hanc habet vim præceptum Apollinis.*"—*Libra illa Critolai.* "That balance of Critolaus." Compare *de Fin.*, v., 30, 91: "*Audebo igitur, quæ secundum naturam sint* (*τὰ προηγμένα*) *bona appellare . . . , virtutis autem amplitudinem quasi in altera libræ lance ponere. Terram, mihi crede, ea lanx et maria deprimet.*" Critolaus, the Peripatetic philosopher, was a member of the embassy mentioned at iv., 3, 5.—*Animi bona . . . corporis . . . externa.* These are the three *bona* of the Peripatetics. Compare *ad Her.*, iii., 6, 10.—*Propendere.* "To outweigh the other." Literally, "to weigh more." Compare 31, 86.—*Deprimat.* *Elevet* apparently would have been a better word, in the sense of *attollat.* Cicero, however, uses *deprimat* in a pregnant sense, as implying also the force of *elevet.* In other words, he confounds here two distinct metaphors.

CHAPTER XVIII.

§ 51, 52.

Aut . . . . aut etiam. So *de Off.*, i., 9, 28: "*Nam aut inimicitias . . . . suscipere nolunt, aut etiam negligentia . . . . impediuntur.*"—*Xenocratem.* Consult notes on i., 10, 20. He wrote, according to *Diog. Laert.*, iv., 12, *περὶ ἀρετῆς.*—*Exaggerantem.* Equivalent to *extollentem.* Compare 30, 85, and ii., 26, 64: "*exaggeratio.*"

Formido. Observe the change to the nominative. We must therefore supply *cadit* instead of *cadere necesse est.*—*Proinde.* To be pronounced as a dissyllable here. The line is an Iambic trimeter, taken probably from the "Atreus" of Accius. On the contraction in *proinde*, consult *Zumpt*, § 11, and on the subjunctive employed here with this conjunction, § 344.

§ 53.

Satis est enim. *Autem* would be a better word.—*Sequitur, ut nihil pœniteat.* Supply *sapientem* with *pœniteat,* and observe that *nihil* is not to be taken for a nominative, but an accusative. Consult *Zumpt,* § 442.—*Omnia profluentur.* Complete the sentence with *se habebunt* or *fient.*—*Absolute.* Equivalent to *perfecte.* So *de Fin.*, iii., 7, 26, "*absolute vivere.*"—*Igitur.* Consult notes on i., 6, 11.

CHAPTER XIX.

§ 54.

Similemne, &c. An anacolūthon. The sentence should run thus: *Similemne putas C. Lælii unum consulatum fuisse quattuor Cinnæ consulatibus ?* but on account of the parenthesis, Cicero takes up the argument afresh with *sed tamen.* From the present section to chapter xxiv., we have instances confirmatory of the assertion that vice makes men miserable, and virtue makes them happy.—*Lælii.* C. Lælius Sapiens, the intimate friend of the younger Africanus. He was consul with Q. Servilius Cæpio, B.C. 140, but had been an unsuccessful candidate the year before.—*Quam ille a populo.* Madvig's conjecture. The common text inserts *bono* before *populo.*—*Malles te . . . consulem.* The verbs *velle* and *malle* with a double accusative, without the infinitive *esse,* are by no means uncommon.—*Ut Cinnam quater.* L. Cornelius Cinna, consul B.C. 87, who was engaged, on the democratic side, in the bloody party struggles of that period, was banished from Rome by his aristocratic colleague Cn. Octavius. Soon afterward, however, he returned, and, with the assistance of Marius, who had also come back to Italy, he collected a powerful army and laid siege to Rome. The capture of the city led to the most atrocious acts of robbery and murder. He usurped the consulship in 86, 85, and 84 B.C., and just before the return of Sulla from Asia was murdered by his own soldiers.

§ 55.

Itaque . . . . committam. "And therefore I know whom I am trusting," *i. e.*, on whose decision I am relying. Cicero's young friend was of course, like himself, of the aristocratic party.—*Collegæ sui, consulis.* Placed before the proper name, as being of more importance. Compare 32, 90 : "*Scythes Anacharsis.*"—*Cn. Octavii.* His head was cut off by a cavalry officer, who stuck it on the Rostra.

—*P. Crassi.* P. Crassus, father of the triumvir. According to *de Orat.*, iii., 3 (where a more detailed account is given of these executions), he died by his own hands. — *L. Cæsaris.* L. Julius Cæsar Strabo, consul B.C. 90, brother of the C. Julius Strabo mentioned farther on. — *M. Antonii.* Consult notes on ii., 24, 57. Plutarch, Appian, and Valerius Maximus ascribe his death to Marius. Velleius attributes it to both conquerors. Cicero, however, evidently thinks that Cinna alone was to blame. — *Quos ego audierim.* The subjunctive, as at i., 16, 38 : "*quod literis exstet.*"—*Specimen.* "The exemplar" or "ideal." Compare i., 14, 32 : "*specimen naturæ.*"

§ 56.

Quum . . . . communicavit. Marius, then for the first time consul, united his forces to those of the proconsul, Q. Lutatius Catulus, and defeated the Cimbri in the Raudii Campi, near Vercellæ, in Northern Italy, B.C. 101.—*Sed sæpe.* This is added because *semel* might also be the antithesis to *nunquam.* — *Moriatur.* According to Plutarch (*Mar.*, 44), Catulus, who had been condemned to death by Marius, suffocated himself with the fumes of charcoal.—*Accipere . . . . injuriam.* Compare *Plat.*, *Gorg.*, p. 290 : *Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἑλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.* According to Aulus Gellius (xii., 9), Metellus Numidicus said : "*Probi injuriam facilius accipiunt, quam alteri tradunt.*"—*Sex . . . . consulatus.* 107 and 104–100 B.C. — *Obruere.* "To obscure," "to annihilate the glory of."—*Extremum tempus ætatis.* He died the following year, during his seventh consulship.

CHAPTER XX.

§ 57, 58.

Dionysius. Dionysius the elder, from 405 to 367 B.C.—*Quibus autem opibus.* Consult notes on iv., 2, 5. — *Scriptum accepimus.* Compare *Corn. Nep.*, *de Reg.*, c. ii.—*Veritatem.* "The actual state of the case." Equivalent here to *rem ipsam.*

Alius alio modo. Some people, for instance, said that he was the son of a donkey-driver. — *Credebat.* "He trusted." Without an object. This is the only case in which it occurs in Cicero, for in the expression *mihi crede*, "believe me," there is always some assertion understood as the object. It is found, however, more than once in Sallust and Livy. — *Ex familiis.* "From the servants' halls."—*Nomen detraxerat.* According to Diodorus Siculus (v., 14),

he named them "new citizens," νεοπολῖται.—*Tonstriculæ.* Female barbers are mentioned in other authors, *e. g.*, *Plaut.*, *Truc.*, ii., 4, 51. — *Ut . . . adurerent.* The same story is told *de Off.*, ii., 7, 25; *Val. Max.*, ix., 1, extr. 3, and elsewhere.

§ 59, 60.

Duas uxores. At the same time. According to Nepos, *de Reg.*, ii., 3, he had altogether three wives. After the suicide of the first, he married in one day the two mentioned in the text. Compare *Val. Max.*, ix., 18, extr. 4.—*Civem suam.* Sister of the celebrated Dion. — *Locrensem.* "A native of Locri," in Lower Italy, in the southeast of Bruttium. — *Cubiculari lecto.* We must here understand it to mean the pavilion in which the bed stood.

Tunicamque poneret. Consult notes on i., 11, 24, "*posui librum.*" —*Huic quidem certe.* Observe that *quidem* emphasizes all that is understood by *huic*, while *certe* confirms the fact. — *Impotentium.* As at 7, 17.

§ 61.

Judicavit. "Has delivered his judgment on that point." Compare *de Off.*, iii., 22, 86: "*Quamquam id quidem* (scil. *nihil esse utile, quod honestum non esset*) *a Fabricio et a senatu nostro judicatum est.*"

CHAPTER XXI.

§ –61.

Damocles. Compare *Hor.*, *Od.*, iii., 1, 17, *seqq.*: "*Destrictus ensis cui super impia,*" &c.—*Hominem.* For *eum.* Consult notes on i., 21, 49.—*Pulcherrimo textili stragulo.* The adjectives have no *et* to connect them, because *textili stragulo* expresses, as it were, a single idea. Embroidered tapestry of this sort was generally called Phrygian. Compare *Virg.*, *Æn.*, iii., 483.—*Ministrare.* This, like *ministratores* afterward, is the proper expression for waiting at table. Compare i., 26, 65.

§ 62.

Odores. Consult notes on iii., 18, 43.—*Mensæ . . . . exstruebantur.* The verb *exstruere* signifies both "to build" and "to build upon." In the latter of these senses we often meet with *mensam exstruere* with and without *epulis* or *dapibus.* So *Cat. M.*, 13, 44: "*caret exstructis mensis.*"—*Defluebant.* For *sensim delabebantur.* Compare

Liv., ii., 20: "*moribundus (de equo) ad terram defluxit.*" — *Satisne.* Consult notes on i., 27, 67: "*potesne.*"—*Aliqui.* Consult notes on i., 11, 23.—*Ne integrum quidem erat ut,* &c. Consult *Zumpt*, § 623. —*Salvus . . . sanus.* A paronomasia, like *aut gravius aut grandius*, 16, 46.

CHAPTER XXII.

§ 63.

In Pythagoreis duobus. Damon and Phintias. The story is told more at length by Aristoxenus (*ap. Iamblich., Vit. Pythag.*, § 253) whose account shows that Cicero has confounded the elder with the younger Dionysius. Compare *Cic., de Off.*, iii., 10, 45, and *Val. Max.*, iv., 7, extr. 1.—*Utinam . . . . adscriberer!* He himself perceives that it is impossible; hence the subjunctive imperfect.—*Docto.* A participle, "carefully educated." — *Musicorum . . . perstudiosum,* &c. Another incomplete sentence, in consequence of parentheses. It ought to have concluded with something like *fuisse eum accepimus.* Observe that *musicorum* is the neuter, as at i., 24, 57: "*si geometrica didicisset.*"—*Poetam etiam tragicum.* Compare *Lucian., adv. Indoct.*, 15: *λέγεται γὰρ καὶ Διονύσιον τραγῳδίαν ποιεῖν φαύλως πάνυ καὶ γελοίως, ὥςτε τὸν Φιλόξενον πολλάκις δι' αὐτὴν ἐς τὰς λατομίας ἐμπεσεῖν, οὐ δυνάμενον κατέχειν τὸν γέλωτα.* Compare also *Diod. Sic.*, xv., 6.—*Quam bonum.* "How good a one."—*Neminem . . . poetam.* The substantive *nemo* is frequently joined to other substantives denoting male persons, in such a way that it becomes equivalent to the adjective *nullus.* (*Zumpt*, § 676.)—*Cum Aquinio* (or *Aquino*). A very indifferent poet, whose name is also mentioned, as a by-word, by Catullus, "*Aquinos,*" 14, 18.—*Qui videretur,* &c. Compare Aristotle, *Ethic.*, ix., 7.

CHAPTER XXIII.

§ 64, 65.

Archytæ. Consult notes on iv., 36, 78. — *Humilem homunculum.* In allusion to Archimedes's humble origin and indigent circumstances.—*A pulvere et radio.* The *radius* was the "rod" or stick with which the mathematicians used to draw their figures on a table strewed with sand (*pulvis*). Hence *de N. D.* (ii., 18, 48), *numquam eruditum illum pulverem attigistis*, "you never taught mathematics."

—*Ego quæstor.* This was in B.C. 75. Cicero was not stationed in Syracuse itself, but in Lilybæum, under the prætor Peducæus.—*Sphæram cum cylindro.* Archimedes was the first who discovered the proportion which the cubic contents of these two bodies bear to one another.

Agragianas. A *ἅπαξ λεγόμενον.* Equivalent probably to *Acragianas*, from Ἀκράγας, the Greek name for Agrigentum; consequently, the "Agrigentine" gate at Syracuse. Some commentators, however, think that it is a corruption for *Achradinas.*—*Animum adverti.* See iii., 20, 48, where the word is similarly divided.—*Erant autem.* Consult notes on i., 2, 3.

§ 66, 67.

Ad adversam basim. "To the front of the pedestal."—*Epigramma.* "An inscription."—*Exesis posterioribus partibus*, &c. "With the latter parts of all the verses eaten almost half away."—*Græciæ.* For *Magnæ Græciæ.* So *pro Archia*, 5, 10: "*in Græcia homines . . . . Rheginos aut Locrenses aut Neapolitanos aut Tarentinos.*" — *Unius acutissimi.* We have the same strengthening of the superlative in "*unus suavissimus pastus*," a little after.—*Ab homine Arpinate.* Arpinum, in Latium, was Cicero's birth-place. — *Qui . . . . tyrannum.* For the double accusative, see 19, 54, at *malles te . . . . consulem.*—*Rationibus agitandis exquirendisque.* "By pursuing and working out calculations."—*In cæde et injuriis.* A zeugma (as at ii., 24, 57, with *missa*). Instead of *alebatur*, which is no longer admissible, we must supply *versabatur* or *delectabatur.*

Igitur. As the fifth word. Consult notes on i., 14, 32, and 29, 71.

CHAPTER XXIV.

§ 68.

Moventia. "Springs," "motives." For *quasi*, consult notes on iii., 20, 47.—*Nobis.* Concerning this dative, see ii., 1, 2, at *mihi habita est.*—*Parumper.* "For a moment."—*Mentibus comitatur.* The only other places in which this construction with the dative occurs are below, at 35, 100, and *de Repub.*, ii., 24, 44: "*Illi injusto domino . . . . prospere fortuna comitata est.*"—*Triplex . . . . fetus.* The sense is: He who possesses these virtues will become a perfect philosopher; one whose understanding comprehends all the branches of philosophy, namely, physics, ethics, and dialectics.—*Unus . . . alter . . . tertius.* Consult notes on iii., 20, 47.

§ 69.

Curis. *Cura*, like the Greek $\mu\epsilon\lambda\acute{\epsilon}\tau\eta$, is not unfrequently used to express scientific investigation. He speaks of the gratification arising from the study of natural philosophy.—*Ut.* "For instance."—*Motus conversionesque.* Compare i., 28, 68. — *Cum . . . . motu congruere.* "To move together with."—*Septem alia.* The five planets, with the sun and moon.—*Rata . . . . spatia.* The literal meaning of *ratus* is "calculated," and therefore "unchangeably settled."—*Nimirum.* Consult notes on i., 22, 52.—*Sustineantur.* Observe that the tense of the subjunctive changes from a preterit to a present. Such a construction is by no means uncommon. — *Qua gravitate.* Depending on *delata.*

CHAPTER XXV.

§ 70, 71.

Exsistit . . . . illa cognitio. In this and the succeeding section (§ 70, 71), he speaks of the pleasure which the study of moral philosophy is sure to produce. Compare i., 22, 52.—*Ex quo . . . . compleatur.* The Latin writers are fond of letting the natural result appear as the object of the action; hence the subjunctive.—*Illius æternitatis imitandi.* For *imitandæ.* Consult *Zumpt*, § 660 and 661. This appears to be the only instance of a genitive of the gerund being joined to the genitive singular.

Citeriora. Equivalent to *terrestria.* So *de Leg.*, iii., 2, 4: "*ut ad hæc citeriora veniam.*"—*Genera, partesque.* Consult notes on iii., 11, 24.—*Extremum in bonis.* "As the supreme good."—*Quid in malis ultimum.* An abbreviation for *quid sit, quod natura spectet in malis ultimum.*

§ 72.

Perfecta concludit. "States what is proved in the form of a conclusion."—*Disserendi ratio et scientia.* "The art and science of disputation," *i. e.*, dialectics or logic.—*Digna sapientia.* A more elegant expression than *digna sapiente.*—*Transeat*, &c. This is also the Stoical view in opposition to that of the Epicureans. — *Quum contineri prudentia*, &c. "When he (the wise man) sees the welfare of his fellow-citizens firmly established through his prudence, and by reason of his justice turns away nothing thereof to his own private advantage, and practically exercises the many and various

virtues that remain. The expression *in suam domum* is unusual. Compare *Plaut.*, *Amph.*, i., 1, 253 : "*Cur non introeo in nostram domum?*"—*Tam variisque.* The *que* is appended to *variis* because *tam variis* expresses a single idea. Compare iv., 38, 83 : "*ea reque.*"—*Consilium.* "Union of counsels."

CHAPTER XXVI.

§ 73.

An tu me in viola, &c. "Did you think that I was speaking of them as lying on a bed of violets or roses?" Literally, "as amid violets or roses." The sense is : Of course, for that they are so in *prosperity* none will dispute.—*An Epicuro*, &c. The antithesis to this should be, *iis, qui nihil expetendum, quod honestate careat, existimant, non licebit?* but Cicero, after discussing at considerable length the views of Epicurus, starts afresh with *Sed, quum is dicat*, &c.—*Quia tantummodo.* "Only because."—*Ut habet se res.* "As the matter stands," *i. e.*, since he is for once inconsequent. In other words, if we regard the thing itself, without reference to his own peculiar views. — *Quum præsertim.* "Especially, since," *i. e.*, which is the more surprising, since. — *Dolore definiat.* Equivalent to *doloris finibus* (*terminis*) *contineri velit.*—*Honesta turpia.* For an explanation of this sort of asyndeton, consult *Zumpt*, § 782. So i., 26, 64 : "*ut omnia, supera infera, prima ultima media, videremus* ;" and below, 39, 114 : "*bona mala, æqua iniqua*," &c.—*Inanes sonos fundere.* Consult notes on iii., 18, 42.—*Lēve.* "Smooth," *i. e.*, agreeable.—*Huic . . . . ferarum.* An abbreviated expression, for *huic, cujus judicium non multum differt a judicio ferarum.*" Compare i., 1, 2 : "*illa . . . . sunt conferenda.*"

§ 74, 75.

Illa remedia. "Those remedies of ours."—*Recordatione præteritarum voluptatum.* Compare iii., 15, 33, and v., 31, 88. Cicero discusses this opinion more at length, *de Fin.*, ii., 30.—*Arpinati nostro.* Scil. *fundo.* Arpinum lay in a hilly country, and enjoyed, therefore, a cool temperature.

Iis, qui . . . . existimant. The Stoics, and many members of the new Academy.—*Balbutire.* The Peripatetics and old Academics, although they held that happiness was only to be found in virtue, were yet of opinion that it might be increased by the union of virtue with external advantages and those of a corporeal nature.—*In*

Phalaridis taurum. Compare ii., 7, 17. The sense is : Let them be willing to allow that happiness depends exclusively on virtue, and also that it can not be prejudiced by the most severe outward sufferings.

CHAPTER XXVII.

§ 76.

Sint. "Let there be," *i. e.*, let us concede that there are.—*Laqueis.* "The captious inferences." The Stoics denied that external and corporeal goods were any goods at all, and yet praised these things as *προηγμένα.* Consult notes on 16, 47 : "*præcipua.*"—*Sumenda.* A technical term of the Stoics, "to be taken up and used;" its opposite is *rejicienda.*—*Ut, ea qui adeptus sit.* Cicero meant to have added *beatissimus dicendus sit*, but in his eagerness, of which the preceding words are proof, he changes to the interrogative form. —*Dolorem vero*, &c. An imaginary objection, which is overthrown in § 77, *seqq.*—*Ardentes faces intentat.* Compare ii., 25, 61.

§ 77, 78.

Pueri Spartiatæ. Compare ii., 14, 34.—*Prius.* Used here, and § 78, for *potius*, as at i., 8, 16.—*Barbaria.* "Barbarian land." Common in Cicero.—*Qui sapientes habentur.* Called by the Greeks *γυμνοσοφισταί*, the Brahmins.—*Caucasi.* Consult notes on ii., 22, 52.

Mulieres vero. For *tum mulieres*, answering to *primum ei*, in the preceding section. Compare i., 13, 30, at *primum.*—*Illa victa.* To be taken collectively. — *Umbris.* Equivalent to *vita umbratili.* — *Pravitatis erroribus.* "With errors arising from their own perversity," *i. e.*, their own perverted and foolish way of thinking.—*Ibim . . . . violent.* Compare *de N. D.*, i., 29, 82 : "*Ne fando quidem auditum est crocodilum aut ibim aut felem violatum ab Ægyptio.*" Compare also *Herod.*, ii., 65, *seqq.* On the animal worship of the Egyptians, consult *Kenrick's Ancient Egypt*, vol. ii., p. 1–27.

§ 79.

Montivagos. A *ἅπαξ λεγόμενον* in prose. The language of the passage throughout is poetical. — *Ambitiosi.* This has a more restricted sense than our term "ambitious," which is expressed by *laudis studiosi.* It means "those who are eager to obtain public employments and honorable positions (*honores*) in the state."

CHAPTER XXVIII.

§ 80, 81.

Illuc, unde deflexit. Namely, to the statement begun at chapter xxvi., that no external violence is able to destroy the happiness of the wise man.—*Consistet.* "Will it stop short." The opposite to *prosecuta*, like *resistet* lower down. *Aut virtutibus*, instead of *virtutibusque*, would have been plainer, because the negation (*nec*) also belongs to *resistet.*—*Ut ante dixi.* Compare chap. v., § 13.—*Cohærere.* As at iii., 25, 61.

Quod pœnitere possit. Consult notes on 18, 53. — *Nihil invitum, splendide . . . omnia.* The chiasmus strengthens the emphasis.—*Admirari.* Consult notes on v., 3, 8, and compare *Hor.*, *Epist.*, i., 6, 1: "*Nil admirari*," &c.

§ 82.

Congruere naturæ, &c. "To be consistent with nature and to live agreeably to it." Compare *de Fin.*, iii., 9, 31.—*Officio . . . . potestate.* Ablative of limitation. So in *Cat. M.*, 16, 56, it is said that a country life is the happiest, "*neque solum officio . . . sed et delectatione.*"—*Fortissime.* "Most strongly," *i. e.*, in a way becoming a *vir fortis*.

CHAPTER XXIX.

§ -82.

Impetrarim libenter, ut. The conjunction *ut* here should have been followed by *id mihi demonstres, quem ad modum*, &c., or something of the sort; but, for the sake of perspicuity, Cicero begins afresh, *id velim audire.* There was a similar anacoluthon with *ut* at 27, 76.—*Nisi molestum sit.* Without *tibi.* Consult note on *videtur*, i., 11, 23. —*Nulla vincula.* Compare iv., 4, 7, and v., 11, 33. — *Paullo ante.* At chap. 26, § 75. — *Contra istam sententiam.* Against that which they have hitherto maintained as a fundamental principle; that the wise man, although always *beatus*, is not always *beatissimus*.

§ 83, 84.

Nobis solis. The followers of the New Academy. — *De finibus.* Scil. *bonorum et malorum*, as at 30, 84. — *Quod quidem*, &c. The

boundary line between the antecedent and consequent is here obliterated; for *quod quidem*, &c., may, without altering the sense, be grammatically joined either to the preceding sentence or to the succeeding *illud.*—*Carneadem.* Consult notes on iii., 22, 54.—*Sed is.* Scil. *id egit studiosissime* ("with the greatest eagerness"), which may be easily collected from what follows.—*Ut contra Stoicos.* "As against the Stoics," *i. e.*, since it was against the Stoics. For *ut*, consult notes on i., 8, 15: "*ut Siculi.*"

Si fieri potest, ut, &c. Observe that *ut* does not depend on *fieri*; but *ut . . . . convenire* is an objective, and *si fieri potest* a secondary proposition. — *Decretum.* This term, which properly signifies an ordinance of the state, was new to the Romans in the sense of *δόγμα*, "a philosophical dogma;" it is therefore preceded by *quasi.* Compare *Acad.*, ii., 9, 29: "*quoniam id haberent Academici decretum (sentitis enim jam hoc me δόγμα dicere).*"

CHAPTER XXX.

§ -84, 85.

De finibus. Compare *de Fin.*, ii., 6, 19; 11, 34, *seqq.*—*Hieronymus.* Consult notes on ii., 6, 15.—*Naturæ primis bonis.* Compare the Greek *τὰ πρῶτα κατὰ φύσιν.* According to *Cic.*, *de Fin.*, v., 7, 18, Carneades understood the Greek expression just given as comprehending life, health, strength, beauty, soundness of understanding—in a word, every thing coveted by human self-love and the instinct of self-preservation.

Dinomachus et Callipho. Very little is known about either of these philosophers. In *de Off.*, iii., 33, 119, Cicero says of them: "*qui se diremturos controversiam (Stoicorum et Epicureorum) putaverunt, si cum honestate voluptatem, tamquam cum homine pecudem, copulavissent.*"—*Diodorus.* A disciple of Critolaus, about 120 B.C.—*Aristonis, Pyrrhonis.* Consult notes on ii., 6, 15. According to Cicero (*Acad.*, ii., 42, 130, and *de Leg.*, i., 21, 55), Aristo differed from Zeno in considering all the *ἀδιάφορα* as equally indifferent. Pyrrho thought that the wise man did not even notice the *ἀδιάφορα.*—*Herilli.* Herillus was a native of Carthage, and disciple of Zeno. Compare *de Fin.*, v., 25, 73: "*Herillus scientiam (ἐπιστήμην) summum bonum esse defendit, nec ullam rem aliam per se expetendam.*"—*Evanuerunt.* Compare *de Off.*, i., 2, 6: "*Aristonis, Pyrrhonis, Herilli jam pridem explosa sententia est.*" These principles were afterward revived with certain modifications in the Christian Church.

Obtinere. Consult notes on i., 12, 26.—*Explicata.* An adjective, "clear." *Distinctus* and its opposites (*confusus*, *contortus*, &c.) are employed in the same manner.—*Præter Theophrastum.* For *excepto Theophrasto.* Not usual in good prose. Compare 9, 24 and 25.—*Licet.* That is, according to their principles.—*Exaggerent.* Consult notes on 18, 51. — *Ex collatione.* "By comparison (with virtue)."—*Conterere.* "To tread under foot," as it were. An elegant antithesis to *ad cœlum efferre.* — *Quamquam . . . sint.* "Possibly," "perhaps;" hence the subjunctive.

CHAPTER XXXI.

§ 86, 87.

Propendent. "Preponderate." Compare 17, 51.

Horum ratione. According to the system of the Peripatetics.—*In taurum.* Scil. *Phalaridis.* Compare 26, 75.—*Xenocrate, Speusippo, Polemone.* These three belonged to the Old Academy.—*Longe ei retro ponenda.* Equivalent to *longe ei postponenda.* Instead of the corrupt MS. reading, *longe et retro ponenda;* or perhaps it might be better to omit *et* altogether, instead of substituting any other word for it.—*Habere se angustius.* "To be in a greater dilemma." —*Enatant tamen.* "They flounder through, however." The only instance in which the word is used metaphorically. — *Desertum.* Because none of the later Academics adopted his views respecting the *summum bonum.*—*Eorum bonorum.* "Of such goods as these," namely, those goods, the possession of which constitutes true happiness, and which are closely connected with *honestas.* The antithesis is *ea bona . . . . videantur.* Bentley's conjectural emendation of *verorum bonorum* is unnecessary, Cicero having previously spoken only of true goods, which are sufficiently indicated by *eorum bonorum.*

§ 88, 89.

Quis enim. Scil. *ex his philosophis.*—*Si placet.* Consult notes on i., 11, 23: "*si videtur.*" — *Voluptarium.* Compare ii., 7, 18, and *de Fin.*, v., 25, 74, where he calls the Epicureans *voluptarios.*—*Beatum appellat.* In the letter to Hermarchus, translated by Cicero, *de Fin.*, ii., 30.—*Memoria.* By *memoria* is meant the bare reminiscence of the past, in so far as that reminiscence is the work of *mens et cogitatio:* by *recordatio,* on the other hand, is meant the recalling it to the recollection, *cum animo et affectu.* It literally means "getting

by heart."—*Confutat.* This properly expresses the composing of troubled waters. Compare *de Part. Orat.*, 38, 134 : "*audaciam alicujus confutare.*"—*Ita sentit . . . . ut . . . putet.* A common pleonasm in Cicero. Consult *Zumpt*, § 749 and 750. So below, 33, 95 : "*sic præcipit, ut . . . putet.*"—*Sensu careat.* "Is deprived of sensation." Used passively, in the sense of *non sentiatur.* Unusual. — *Certa.* "Definite principles." — *Consolatur.* Observe the employment of *consolari aliquam rem* for *consolari aliquem de aliqua re*, which is not unusual in Cicero. Hence *consolari*, thus employed, is equivalent to *lenire.*

Isti grandiloqui. The Stoics are meant.—*Quis.* Scil. *ex vulgo.* —*Neque . . . . philosophorum.* Intended as a confirmation of the preceding idea.

CHAPTER XXXII.

§ -89, 90.

De tenui victu. Namely, in favor of it. Compare iii., 12, 49.—*Quæ res.* "With regard to those things which."

Scythes Anacharsis. As at 19, 55 : "*consulis Octavii.*" Anacharsis, brother of a Scythian king in the time of Solon, was induced by his love for Grecian literature to visit Greece. The letter quoted by Cicero is undoubtedly spurious.—*Facere.* "To do the same." Equivalent to *pro nihilo pecuniam ducere.* The verb *facere* (like the Greek *ποιεῖν, δρᾶν*) is sometimes used like our "do," to represent a verb which has gone before.—*Scythicum tegimen.* Compare *Justin*, ii., 2 : "(*Scythæ*) *pellibus ferinis aut murinis utuntur.*"—*Ad quietum me.* In the original, *ὡς οὖν ἄγοντός μου σχολήν, ὧν οἱ πλεῖστοι ἕνεκεν ἀσχολοῦνται, παραγένου πρός με, εἴ τινα χρείαν ἔχεις.*—*Quibus es delectatus.* In the Greek, *οἷς ἐντρυφᾶτε.*

§ 91, 92.

Xenocrates. Consult notes on i., 10, 20. — *Talenta.* The Attic or ordinary silver talent was equivalent to £243 15*s*., or about $1056.60 of our currency.—*Athenis præsertim.* Athens was a poor city in comparison with the colonies in Asia Minor and Magna Græcia. — *Tantum, quod.* Restrictive here. "Only so much as." Elsewhere it is augmentative, as *pro Sull.*, 2, 7 : "*tantum illud esse maleficium, quod . . . . aperiri deberet.*"—*Tristiores.* "Rather annoyed."

Ut Cynicus. Consult notes on i., 8, 15, "*ut Siculi.*" The same anecdote is also related by Plutarch (*Alex.*, 14). On hearing this

speech of Diogenes, the king remarked: *εἰ μὴ Ἀλέξανδρος ἤμην, Διογένης ἂν ἤμην.*

CHAPTER XXXIII.

§ 93, 94.

Vides. "You know." Consult notes on iii., 25, 59.—*Diviserit.* Compare *Diog. Laert.*, x., 127: *τῶν ἐπιθυμιῶν αἱ μέν εἰσι φυσικαί, αἱ δὲ κεναί, καὶ τῶν φυσικῶν αἱ μὲν ἀναγκαῖαι, αἱ δὲ φυσικαὶ μόνον· τῶν δὲ ἀναγκαίων αἱ μὲν πρὸς εὐδαιμονίαν εἰσὶν ἀναγκαῖαι, αἱ δὲ πρὸς τὴν τοῦ σώματος ἀοχλησίαν, αἱ δὲ πρὸς αὐτὸ τὸ ζῆν.* Compare also *de Fin.*, i., 13, 45, and ii., 9, 26.—*Neque . . . modo, sed ne . . . quidem.* For *neque modo non, sed ne . . . quidem.* The idea is, that they are neither necessary nor natural.

Quærunt tamen copiam. The sense is: They do not think that *individual* pleasures, even of the first and second class (*quarum genera non contemnunt*), are worthy of any great exertions; but, when they are to be obtained without much labor (and are harmless), then they endeavor to procure them.—*Multa . . . oratio.* So *de Orat.*, ii., 53, 214: "*multa et varia et copiosa oratio.*"—*Faciles.* "Easy of attainment."—*Genere.* "By family."—*Loco aut ordine.* "By rank or station."—*Omninoque*, &c. Compare *Diog. Laert.*, x., 118: *συνουσία δὲ ὤνησε μὲν οὐδέποτε, ἀγαπητὸν δέ, εἰ μὴ καὶ ἔβλαψεν.*

§ 95, 96.

Compensatione. Compare *de Fin.*, 11, 30: "*Compensabatur . . . cum summis doloribus lætitia.*"—*Referri tamen.* We have a similar instance of *tamen* at the end of a sentence at i., 12, 27.

Tam diu, dum. For *tam diu, quum.* Not uncommon in Cicero.—*Sentiret.* The alteration of *sentiret* into *sentiat* (and farther on, *jungeretur* into *jungetur*) is a mistake; for such a present as *præcipit* is considered by Latin writers as a *præsens historicum*, which may be followed by any of the subjunctives. So above, iii., 15, 32: "*Epicurus censet . . . arbitrentur . . . exspectata sint . . . inveteraverint . . . venisset . . . cogitavisset . . . futurum sit.*" Compare also *de N. D.*, i., 15, 40: "*Chrysippus disputat, æthera esse eum, quem homines Jovem appellarent.*"—*Memoria jungeretur.* We find elsewhere only the participles *junctus* and *conjunctus* joined to an ablative without *cum.* Compare *Zumpt*, § 474.

CHAPTER XXXIV.

§ 97.

Desideriis . . . . ista condiri. Analogous to our English expression, that appetite is the best sauce. Compare *de Fin.*, ii., 28, 90: "*Socratem audio dicentem cibi condimentum esse famem, potionis sitim.*" — *Darius.* Probably Codomannus. Maximus Tyrius (*Diss.*, 35) relates the same story of Artaxerxes. Compare *Plut.*, *Artax.*, 12. —*Ptolemæus.* Ptolemy I., son of Lagus. — *Cibarius panis.* Compare *Isid.*, *Orig.*, xx., 2: "*Panis cibarius est, qui ad cibum servis datur, nec delicatus.*" And *Celsus*, ii., 29: "(*Panis*) *cibarius vel hordeaceus.*" — *Socratem.* Compare *Athen.*, iv., p. 157. — *Opsonare.* From ὀψωνέω. "To make hunger serve as a sauce."

§ 98.

In philitiis. Same as *in phiditiis.* Also in Greek, φιλίτια, φιδίτια, and φειδίτια. Müller plausibly suggests (*Dor.*, iv., 3, 3) that φειδίτια may be a mere comic distortion of the proper name φιλίτια, *i. e.*, *love-feasts*, which is also borne out by the form φιδίτια, as we find it written in Aristotle, *Rhet.*, iii., 10, 7; *Pol.*, ii., 9, 30.—*Dionysius.* The elder. (Compare chap. xx.–xxii.) — *Jure illo nigro.* "With that black broth;" ζωμῷ Λακωνικῷ, ζωμῷ μέλανι.—*Cursus ab Eurota.* So in all the MSS. It would seem, therefore, that the starting-place was from the Eurotas, on the banks of which the spectators sat. There is no necessity, therefore, for Bentley's conjecture *ad Eurotam*, which some editors have received. Klotz erroneously translates *ab Eurota*, "along the Eurotas."—*Ex bestiis.* For *ex bestiarum more.* Consult notes on i., 1, 2: "*illa cum Græcia sunt conferenda.*"—*Ut quicquid objectum est.* For *ut aliquid objectum est, quicquid est.*

§ 99, 100.

A Xenophonte. Compare *Cyrop.*, i., 2, 8.—*Nasturtium.* "Three-leaved cress." The Greek κάρδαμον.—*Copia facili.* "By the facility with which they are obtained." At 33, 94, we have *copia* alone. —*Siccitatem.* This term expresses a healthy condition of the human body, in opposition to rheums, catarrhs, &c. Compare *Cat. M.*, 10, 34.

Tamquam opimos boves. The ancients were rather coarser in such comparisons than we are.

CHAPTER XXXV.

§ –100.

Timotheum. For this anecdote, compare Athenæus, x., p. 419, and Ælian, ii., 18.—*Principem.* Consult notes i., 15, 34.—*Epistola Platonis.* The seventh of the spurious Platonic epistles, concerning the assassination of Dion (B.C. 353); in other respects it is well deserving of the epithet *præclara.* The prepositions *ad* and *a* are added to *epistola* and *litteræ*, without any verbal form. Compare i., 22, 51, at *sine.* — *Quo quum venissem.* He is speaking of his first visit to Sicily. Consult notes on iv., 19, 44.—*Italicarum Syracusiarumque mensarum.* Italian and Syracusan tables were proverbial in Greece, in the same way as the term Sybarite is still used to indicate an effeminate and luxurious person or mode of life. Compare *Aristoph. ap. Athen.*, xii., 6: Συρακοσίων τραπέζας Συβαρίτιδάς τ' εὐωχίας. The form *Syracusius* (an imitation of the Greek) is used by Cicero only here and *de Off.*, i., 44, 154: "*Syracusium Dionem.*" In the poets we often meet with *Syracŏsius.*—*Bis in die.* Consult *Zumpt*, § 479.—*Comitantur huic vitæ.* Compare Plato, ξυνέπεται τῷ βίῳ, and consult notes on 24, 68.

§ 101, 102.

Temperari. "To be organized." Compare i., 10, 21: "*temperatio.*"—*Syriæ.* For *Assyriæ*, not unusual in Greek as well as Latin writers. Compare *Herod.*, vii., 63: Οὗτοι δὲ ('Ασσύριοι) ὑπὸ μὲν Ἑλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν βαρβάρων 'Ασσύριοι ἐκλήθησαν. So Strabo, xvi., 1, repeatedly. Compare *Cic.*, *de Fin.*, ii., 32, 106; *Suet.*, *Cæs.*, 22.—*Hæc habeo*, &c. Strabo (xiv., 5) gives at full length the Greek imitation of this inscription, of which Cicero has translated two verses.

Paupertas. "Narrow circumstances," "contracted means." The Greek πενία.—*Signis . . . ludis.* The dative, in answer to the principal question *Cur* (i. e., *cui rei, quam ad rem*, "to what purpose") *igitur divitiæ desiderentur?* It would be inconsistent with the ironical character imparted to the sentence by *credo* if we made *signis . . . ludis* the ablative governed by *fruuntur.*—*Pungit aliquid.* Most of the treasures of art in the houses of the Roman nobles were openly stolen, or else privately pilfered from Grecian temples.

CHAPTER XXXVI.

§ 103.

Popularis offensio. "Unpopularity." Equivalent to *offensa populi voluntas*, § 106, and the opposite to *gratia* (or *aura*) *popularis.*—*Vide ne.* Consult notes on i., 34, 83.—*Hæc . . . gloria.* A fact of which they both had daily experience.—*Sane.* This adverb *before* an adjective and verb has an intensive, and *after* them rather a concessive force; consequently it is often used to qualify an expression, "certainly," "no doubt."—*Noster.* "My brother orator."—*Demosthenes.* This trait is also mentioned by Ælian (ix., 17), who considers it an indication of κουφότης. Pliny the younger, on the contrary, tells us (*Epist.*, ix., 23): "*Demosthenes jure lætatus est, quod illum anus Attica ita noscitavit:* Οὗτός ἐστι Δημοσθένης."—*Videlicet.* Consult notes on i., 21, 48.—*Non multum ipse secum.* An inconsiderate remark. Demosthenes, according to some, had been a disciple of Plato's.

§ 104.

Veni Athenas, &c. Compare Diog. Laertius (ix., 36): ἦλθον γὰρ . . . . εἰς Ἀθήνας, καὶ οὔτις με ἔγνωκεν. So Valerius Maximus (viii., 7, ext. 4): "(*Democritus*) *Athenis compluribus annis moratus . . . . ignotus illi urbi vixit, quod ipse in quodam volumine testatur.*" Others have doubted whether he ever was at Athens at all. Consult *Diog. Laert.*, ix., 37.—*Gloria.* "Ambition." Consult notes on ii., 20, 46.—*Multo arte majore.* Two words, which grammatically belong to one another, are rendered more prominent by the intervention of an unaccented one. Compare *Cat. M.*, 15, 53: "*fit multo terra fecundior.*"—*An quicquam stultius*, &c. We find similar opinions expressed by Socrates (*Xen.*, *Mem.*, iii., 8, 6; *Diog. Laert.*, ii., 34).—*Aliquid . . . . esse.* Consult notes on i., 20, 45.—*Ambitiones levitatesque.* "Canvassing for office, with all its attendant humbug."—*Nos autem*, &c. Characteristic of Cicero's present frame of mind.

§ 105.

Est. This, with the accusative and infinitive, is not unfrequently used by Cicero for quotations; *e. g.*, *de Off.*, i., 19, 64: "*Apud Platonem est, omnem morem Lacedæmoniorum inflammatum esse cupiditate vincendi.*" We might dispense with *ait*, but such repetitions often occur in Cicero's writings.—*Heraclitum.* Heraclītus of Ephesus,

about B.C. 500, generally called by later writers *ὁ σκοτεινός* (*tenebricosus*), wrote a philosophical work in prose, *περὶ φύσεως*, in which he asserted that fire was the principle of life and thought. In politics he was a decided aristocrat (*Diog. Laert.*, ix., 6.)—*Hermodoro.* There was a tradition that Hermodorus came to Italy, and gave the Romans the first idea of the laws of the Twelve Tables. — *Unus.* Consult notes on ii., 18, 43.—*Exsuperantiam.* An *ἅπαξ λεγόμενον* in Cicero. — *Aristīdes.* Consult *Nep.*, *Arist.*, 1. — *Græcorum . . . . nostra.* Scil. *exempla.*—*Contrahunt.* This verb properly means "to make an agreement with any one," and hence is used generally to express dealings with any one. Compare *de Off.*, i., 2, 4: "*neque si tecum agas quid, neque si cum altero contrahas.*"

CHAPTER XXXVII.

§ 106, 107.

Credo. Ironical. Compare 35, 102.—*Alienam.* Equivalent here to *abalienatam.*—*Offensam populi voluntatem.* Equivalent to *popularem offensionem.* Compare 36, 103.—*Quam sit ea contemnenda.* Consult notes on ii., 4, 10.

Bonis. "In their worldly goods."—*Rerum naturam.* "The nature of such things." We have no need here of *rei*, a conjecture of some editors; the force of the plural is well expressed by Kühner: "*Si* rerum, *quale est exsilium, naturam quærimus.*" — *Xenocrates.* Xenocrates was a native of Chalcedon. Consult notes on i., 10, 20. —*Crantor.* Crantor was a native of Soli in Cilicia. Consult notes on i., 48, 115. — *Arcesilas.* Arcesilas (or Arcesilaus) was a native of Pitane in Æolis, and flourished about B.C. 250. He founded the second or middle Academy. His philosophy was of a skeptical character, though it did not go so far as that of Pyrrho.—*Lacydes.* A native of Cyrene, and successor to Arcesilas. — *Aristoteles.* Of Stagīra. Compare i., 4, 7. — *Theophrastus.* Of Eresus in Lesbos. Compare i., 19, 45.

Zeno. The Stoic philosopher, a native of Citium in Cyprus (i., 9, 19).—*Cleanthes.* Of Assus in Troas, a disciple of Zeno (ii., 25, 60).—*Chrysippus.* Of Soli in Cilicia, a Stoic (i., 45, 108).—*Antipater.* A native of Tarsus. A Stoic, the successor of Diogenes Babylonius, and the teacher of Panætius. He flourished about B.C. 144.—*Carneades.* A native of Cyrene, and the founder of the new Academy (iii., 22, 54).—*Panætius.* Of Rhodes (i., 18, 42).—*Clitomachus.* Of Carthage (iii., 22, 54).—*Philo.* Of Larissa (ii., 3, 9).—

Antiochus. Of Ascalon (iii., 25, 59).—*Posidonius.* Of Apamea in Syria (ii., 25, 61).

At enim . . . . sapientem? So in the best MSS. Others have *At enim non sine ignominia afficere poterit sapientem?* As none of them, however, notice a hiatus, which is sufficiently obvious, we must conclude that they are all copies of one older and imperfect MS. Originally the passage may have run thus: *At enim sine ignominia. Num unquam poterit ignominia afficere sapientem?* where the eye of the transcriber might easily have passed over the second *ignominia.* Perhaps the words were simply *At enim sine ignominia. Ignominia afficere poterit sapientem?*

§ 108.

Ea . . . quæ sequuntur in vita. "All their pursuits in life." *Sequuntur* here, as in many other passages, is equivalent, in effect, to *expetunt.*—*Queant.* Consult notes on ii., 27, 65. Compare below, 41, 85, "*quas ferre nequeas.*"—*Patria*, &c. Probably from the Teucer of Pacuvius. Teucer, in consequence of his father's severity (consult notes on iii., 13, 28), emigrated to Cyprus, where he founded the city of Salamis. Compare *Horat.*, *Od.*, 1, 7. We have the same idea that is expressed in the text appearing in the Plutus of Aristophanes (*v.* 1151): πατρὶς γάρ ἐστι πᾶσ', ἵν' ἂν πράττῃ τις εὖ.—*Mundanum.* "A citizen of the world." A cosmopolite. *Mundanus* is a new word, coined by Cicero. The apophthegm here given is often quoted; *e. g.*, *Plut.*, περὶ φυγῆς, p. 600: 'Ο δὲ Σωκράτης βέλτιον, οὐκ 'Αθηναῖος, οὐδὲ Ἕλλην, ἀλλὰ κόσμιος εἶναι φήσας, κ. τ. λ. By others it is attributed to other philosophers.—*T. Albucius.* This individual, while yet a youth, had become *pæne Græcus* and *perfectus Epicureus* at Athens. He was charged (*Brut.*, 35, 131) with extortion by C. Julius Cæsar Strabo (compare 19, 55), after his prætorship in Sardinia, B.C. 103, and, being condemned, went into exile at Athens. Compare *de Fin.*, i., 3.—*Epicuri legibus.* According to his notion, the wise man ought to take no part in public affairs. Λάθε βιώσας! was his motto.

§ 109.

Qui enim, &c. "For in what was Epicurus happier," &c. This has reference to *Patria est, ubicunque est bene.*—*In patria.* Epicurus, according to the generally received tradition, was a native of the demus of Gargettus.—*Metrodorus.* The philosopher of that name, no doubt, is meant here, who was generally known as "the Lampsacene," although he was, in reality, a native of Athens. The

comparison, therefore, does not hold good.—*Plato.* Plato and Polemo (compare v., 10, 30) were natives of Athens. Xenocrates and Arcesilas, on the contrary, were foreigners who had settled there. Compare § 107.—*Vincebat . . . . quo esset beatior.* Equivalent to *vincebat beata vita.*—*Damaratus.* The Doric form, according to the best MSS. for *Demaratus.* The story is told at length by Livy (i., 34) and Dionysius of Halicarnassus (iii., 46). — *Tyrannum Cypselum.* Cypselus reigned thirty years, B.C. 655–625.

CHAPTER XXXVIII.

§ 110, 111.

Traductis animis, &c. According to the Epicurean system. Compare iii., 15, *seqq.*

In oculis tale nihil fit. Observe the change from the *oratio obliqua* to the *recta,* and consult notes on iv., 10, 24.—*Animus accipit.* Compare Epicharmus : Νοῦς ὁρῇ καὶ νοῦς ἀκούει, τἆλλα κωφὰ καὶ τυφλά.—*Non ferme.* "Not easily." Cicero more frequently uses *non fere, e. g.*, i., 17, 38, and ii., 3, 8.—*Adhibet oculos advocatos.* As at iv., 23, 52: "*desiderat advocatam iracundiam.*"

§ 112.

Antipatri. Antipater, according to Diogenes Laertius (ii., 86), was a disciple of Aristippus himself, about 360 B.C.—*Quid agitis?* "What are you thinking about?"—*Appium.* Consult notes on iv., 2, 4, and compare *Cat. M.*, 6, 16, and 11, 37.—*C. Drusi.* C. Livius Drusus, a jurist and orator, brother of the tribune of the commons, M. Livius Drusus (the successful opponent of C. Sempronius Gracchus, B.C. 122). Compare *Val. Max.*, viii., 7, 4; *Cic.*, *Brut.*, 28, 109.—*Pueris nobis.* Cicero was born in 106 B.C.—*Cn. Aufidius.* Compare *de Fin.*, v., 19, 54, where Piso says, "*Equidem e Cn. Aufidio prætorio, erudito homine, oculis capto, sæpe audiebam, quum se lucis magis quam utilitatis desiderio moveri diceret.*"—*Græcam historiam.* "A (Roman) history written in Greek."—*Videbat in litteris.* Observe here the elegant oxymoron: "He (the blind man) had a quick eye in scientific matters."

CHAPTER XXXIX.

§ 113.

Diodotus. Diodotus was at one time Cicero's instructor, especially in dialectics. He died in his patron's house, in the year 59. Compare *Brut.*, 90, 309 ; *Acad.*, ii., 36, 115. It frequently happened that learned Greeks (even those who were in easy circumstances, like Diodotus) established themselves in Roman families as instructors of the children, and for the sake of enjoying the pleasures of literary society.—*Quod credibile vix esset.* Scil. *nisi ipse vidissem.*—*Pythagoreorum more.* Compare i., 2, 4 ; iv., 2, 3, *seq.*—*Legerentur.* For *recitarentur.* Quintilian and Suetonius use *prælegere.*—*Geometriæ munus tuebatur.* Compare i., 45, 109 : "*virtutis functus est munere.*" — *Asclepiades.* Of Phlius, the friend and disciple of Menedemus of Eretria, about B.C. 300. — *Eretricum.* "Of the Eretrian school." This school was founded by Menedemus. Compare *Acad.*, ii., 42, 129 : "*A Menedemo autem, quod is Eretria fuit, Eretriaci appellati, quorum omne bonum in mente positum ac mentis acie, qua verum cerneretur.*" Compare *de Orat.*, iii., 17, 62.

Puero . . uno . . comitatior. *Comitatus* is not unfrequently used by Cicero in a passive sense. The custom of rich men, being followed by a numerous body of friends and parasites, gave rise to the joke of Asclepiades, that his blindness had given him another attendant (he had none before), namely, a boy to lead him about.—*Si liceat.* Scil. *parasitari.* Cicero mentions this, that he may not lower the numerous class of poor Greek scholars too much in the eyes of the rich Romans.—*Subsidia valetudinum.* "Remedies in case of sickness." Compare *Tac.*, *Ann.*, vi., 50 : "*Medicus. . . . regere valetudines principis solitus.*"

§ 114.

Democritus. Compare i., 11, 22 ; *de Fin.*, v., 29, 87 : "*Democritus (vere falsone, non quæremus) dicitur se oculis privasse.*" The ancients had already begun to question the authenticity of this story, which, no doubt, was a mere invention.—*Scilicet.* This, when followed by an adversative particle, has a concessive sense, like our "to be sure." Compare *de Fin.*, v., 1, 3 : "*Me species quædam commovit, inanis scilicet, sed commovit tamen.*"—*Magna parva.* "Important and unimportant." For the asyndeton, consult notes on 26, 73. —*Adspectu oculorum.* Subjective genitive. It seems to have been

used thus by no other author except Ennius. Compare *Acad.*, ii., 17, 52.—*Ille . . . . peregrinabatur.* Scil. *animo.* His numerous writings embraced all the scientific subjects of those days.—*Homerum cæcum fuisse.* Cicero purposely avoids the question of the truth or falsity of this tradition. — *Ejus picturam, non poesin.* This is explained by what follows. So Homer, in Athenæus (iv., 182), is compared to an *ἀγαθὸς ζωγράφος*, while by Lucian (*Imag.*, ii., p. 6) he is called *ὁ ἄριστος τῶν γραφέων.*—*Aut cuiquam docto.* "Or generally to any learned man."

§ 115.

Anaxagoras. Of Clazomenæ (compare i., 43, 104), gave up his patrimony to his relations, and went to Athens, where he lived until his banishment. He died at Lampsacus.—*Democritus.* Consult notes on i., 11, 22, and iv., 19, 44.—*Polyphemum.* The words which Cicero puts into the mouth of the Cyclops are not really in Homer; perhaps he had read them in some other poet.—*Ejusque laudare fortunas.* The infinitive after *facere*, instead of the participle (compare iv., 16, 35, at *impendere*), is the more remarkable, because it is preceded by *colloquentem.* For the plural *fortunas* instead of the singular, compare *pro Sull.*, 23, 66: "*Et secundas fortunas amittere coactus est, et in adversis sine ullo remedio permanere.*"

CHAPTER XL.

§ 116.

Surdaster. "A little thick of hearing," "deafish." A *ἅπαξ λεγόμενον* in any Latin writer. — *M. Crassus.* M. Licinius Crassus, the rich triumvir, was considered to be dull as well as avaricious.—*Male audiebat.* "He heard no good of himself." This, as opposed to *surdaster*, makes a pleasing jeu de mots; for *male audire* is equivalent to the Greek *κακῶς ἀκούειν*, "to have a bad name."—*Epicurei.* Placed before *nostri* in all the MSS. Strictly speaking, *nostri* would have been sufficient (as opposed to *Græci*); but, by the addition of this word, Cicero at the same time gives a side cut to the fashionable philosophers of his time, by making them the representatives of a defective system of education. Such, at least, is the explanation commonly given; but as it seems far-fetched even to its advocates, the conjecture of Davies, *Operarii nostri*, deserves attention. —*Nec Græci Latine.* Supply *sciunt*, from the preceding word *nesciunt.* Compare *Acad.*, ii., 47, 146: "*Ita tu nunc, Catule, lucere nescis,*

nec tu, Hortensi, in tua villa nos esse." Consult *Zumpt*, § 774.—*Omnesque id nos.* An anacoluthon. Cicero at first intended that only *sumus* should follow, but afterward added *surdi profecto sumus* as an explanation of *id.*

§ 117.

Paullo ante. At 38, 111.—*Secum loqui.* As at 36, 103.—*Primum.* The corresponding clause is at *sin forte.*—*Portus præsto est.* Compare i., 30, 74.—*Ibidem.* Namely, when our sufferings are most severe.—*Nihil sentiendi receptaculum.* "A retreat which affords the relief of eternal unconsciousness." Consult notes on i., 43, 102: "*de nihil sentiendo.*" — *Theodorus.* Consult notes on i., 43, 103.—*Vero.* "Upon my word." Ironical. — *Cantharidis vim.* Alluding to the insect termed "Spanish fly," often used as poison by the ancients. Compare *ad Fam.*, ix., 21, 3: "*Cantharidas sumpsisse dicitur.*"

§ 118.

Persi. Instead of *Perseo.* With the exception of this form, Cicero always makes this name *Perses* of the first declension. Compare iii., 22, 53.—*In tua . . . potestate est.* Namely, you can escape it, if you choose, by killing yourself.—*Haud sane.* Consult notes on 36, 103, "*periculum est.*"

CHAPTER XLI.

§ -118.

Obtinetur. Not *obtinet*, as Orelli and Tregder would read on the authority of two MSS., for *obtinere* is never used by Cicero as an intransitive verb. Compare i., 12, 26. — *Aut bibat aut abeat.* In Greek, *ἢ πῖθι ἢ ἄπιθι.* Like the German "sauf oder lauf."—*Inquit.* "Says one," *i. e.*, it is said. Without a subject. Compare the French "on dit."—*Violentiam vinolentorum.* Compare iii., 27, 64: "*verbis . . . . verberibus.*" — *Nequeas.* Consult notes on ii., 27, 65, and above, 37, 108, "*queant.*" — *Hieronymus.* Consult notes on ii., 6, 18.

§ 119.

Quod si his philosophis. A very remarkable anacoluthon. The sentence should have been continued thus: *tamen licet, semper beatum censere esse sapientem;* instead of which, the meaning is convey-

ed in the parenthesis, to which the concluding words are appended. —*Sententia est, ut virtus . . . . valeat.* Compare iv., 21, 47, at *ita definit, ut . . . . sit.* Cicero afterward uses the phrase *omneque . . . . esse dicant* (not *omneque . . . . sit*), to make the antithesis to *quod nos dicamus* more striking. — *Quid faciendum vides.* The common reading is *quid faciendum putes?* which Tregder, on account of the difficulty occasioned by the subjunctive, changes to the indicative. The best MSS., however, read *vides*, which has been received into the text by Klotz and Kühner, but seems hardly reconcilable with their own interpunction, *quid faciendum vides?* It should have been *videtur.* We therefore, with Moser, take *vides* affirmatively, and complete the sentence by supplying *sit* to *faciendum.* The ellipsis of the verb *esse* also occurs elsewhere in relative sentences, *e. g.*, *de Fin.*, v., 3, 7 : "*quorum princeps Aristoteles;*" and *Brut.*, 83, 286 : "*quorum Charisius multarum orationum.*"—*Alii.* The Peripatetics and Academics.—*Alii autem.* The Stoics.

§ 120.

Honorarius arbiter. An arbitrator chosen by the parties themselves, in contradistinction from one assigned by the prætor. Hence he was also called *disceptator domesticus.*—*Carneades.* Compare iii., 22, 54. — *Commoda.* Equivalent to *præcipua.* Compare 16, 47.—*Hunc locum.* "This point." Namely, with reference to the chief good. — *Ceterarum disciplinarum philosophi.* All except the Stoics and Peripatetics, who agreed with one another in all essential particulars.

§ 121.

Eundum. From the Tusculan villa back to Rome.—*Ubi.* "How." —*Cuicuimodi.* Consult notes on iii., 34, 83.—*Alteros.* He had already dedicated to him his five books *de Finibus Bonorum et Ma o-rum.* — *Ad philosophiæ scriptiones.* "To engage in philosophical writing." Most of the MSS. have *ad philosophicas scriptiones*, which is quite unclassical. Some have *ad philosophas*, the use of which as an adjective is only ante and post classical, while *philosophiæ* is established as the right reading by Nonius, p. 174 and 134.—*Lacessiti.* Brutus had written a book, *de Virtute*, which he dedicated to Cicero. Compare v., 1, 1.

INDEX TO THE NOTES.

[The numbers refer to the pages.]

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